1842

A

VOYAGE
INTO THE
LEVANT:

Perform'd by Command of the late *French* King.

CONTAINING

The Ancient and Modern STATE of the Iſlands of the *Archipelago*; as alſo of *Conſtantinople*, the Coaſts of the *Black Sea*, *Armenia*, *Georgia*, the Frontiers of *Perſia*, and *Aſia Minor*.

WITH

PLANS of the principal Towns and Places of Note; an Account of the Genius, Manners, Trade and Religion of the reſpective People inhabiting thoſe Parts: And an Explanation of Variety of Medals and Antique Monuments.

Illuſtrated with Full Deſcriptions and curious Copper-Plates of great Numbers of Uncommon Plants, Animals, *&c.* And ſeveral Obſervations in Natural Hiſtory.

By M. *TOURNEFORT*, of the Royal Academy of Sciences, Chief Botaniſt to the late *French* King, *&c.*

To which is Prefix'd,

The Author's LIFE, in a Letter to M. *Begon*: As alſo his Elogium, pronounc'd by M. *Fontenelle*, before a public Aſſembly of the Academy of Sciences.

Adorn'd with an Accurate MAP of the Author's Travels, not in the *French* Edition: Done by Mr. *Senex*.

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Jos: Banks

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Island of
SYRA.



A

VOYAGE

INTO THE

LEVANT:

By the KING's expreſs Command.

LETTER I.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

My Lord,

Deſcription of the Iſlands of Syra, Thermia, Zia, Macronisi, Joura, Andros, *and* Tinos.

WE are now got into [a] *Syra*, the moſt catholick Iſland of all the *Archipelago*. To ſeven or eight Families of the *Greek* Communion, there are above 6000 Souls of the *Latin*: and when theſe intermarry with the *Greeks*, the Children are all Roman-catholicks; whereas at *Naxos* the Boys follow their Father's Way of Worſhip, and the Girls that of the Mother. Theſe Bleſſings are owing to the *French* Capuchins, who are mightily beloved in this Iſland, and are very intent upon inſtructing a People naturally in-

[a] ΣΥΡΟΣ, Strab. ΣΥΡΑ, Suid. Νῆσος τις Συρίη. Homer. Odyſſ. o. verſ. 402. SYROS, SYRA.

clined to Good, avowed Enemies to Fraud, full of worthy Sentiments, and ſo laborious, there's no ſleeping in this Iſland; not in the night-time, becauſe of the univerſal Din made by the Hand-mills each Man works at to grind his Corn; nor in the day-time, becauſe of the Rumbling made by the Wheels for ſpinning of Cotton.

The Houſe and Church of the Capuchins are prettily built. We were rejoiced to ſee the Banner of *France* diſplayed at the corner of their Terraſs. Father *Jacinthe* of *Amiens*, a ſenſible Man, and the Conſul of *Tinos*'s Subſtitute, entertain'd us in the moſt obliging manner. Theſe Fathers direct the Conſciences of twenty five Nuns of the third Order of St. *Francis*, who lead an exemplary Life, tho' not cloiſter'd. The *Greeks* have but two Churches in *Syra*, ſerved by a Papas. There's but one *Turk*, *viz*, the Cadi; and he too is fain to take ſhelter among the Capuchins, when there appears any Corſair about the Iſland. They chuſe two Adminiſtrators every year: in 1700, the Capitation and Land-tax amounted to 4000 Crowns.

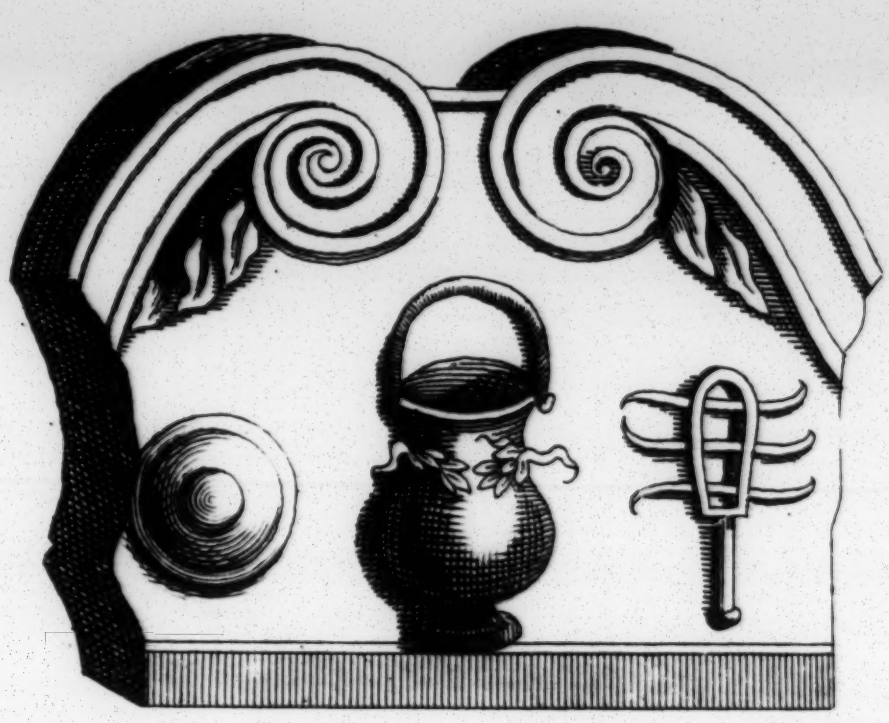
We landed there the 26th of *October*. *Syra* is about thirty Miles from *Mycone*, reckoning from one Cape to the other; but it is forty from the Port of *Mycone* to that of *Syra*. This Port will receive the biggeſt Ships: its Entrance is to the Eaſt. [*b*] The Iſland, which is but 25 miles about, wants for no manuring, and produces excellent Wheat, tho' but a ſmall Quantity, abundance of Barley, plenty of Wine and Figs, as alſo Cotton and Olives, which the Inhabitants pickle for uſe. Tho' *Syra* is very mountainous, it is deſtitute of Wood, and all their Fewel is Shrubs: the Air is humid, and colder than in

[*b*] Syros, quam circuitu patere viginti millia paſſuum prodidere veteres, Mutianus centum ſexaginta. *Plin. lib.* 4. *cap.* 12.

moſt

8

A Basso Relievo of Marble, which remains in ye Isle of Syra.



This Bas-relief is repeated
Vol. I. Pag. 326.



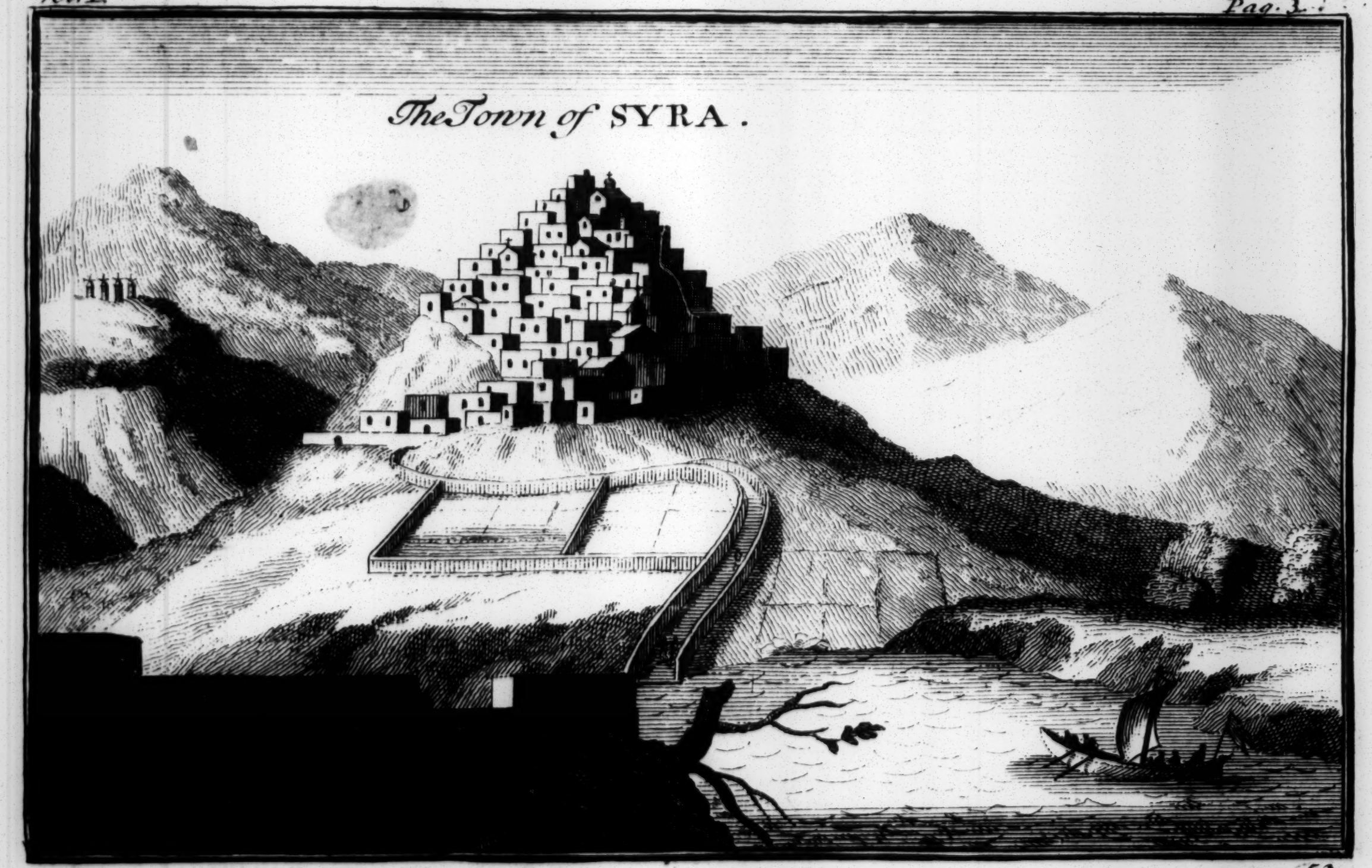
An Ancient piece of Sculpture which is now fixt up in the Church of Metelinous in the Island of Samos.

52.

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B L

The Town of SYRA.



53.

moſt of the other Iſlands of the *Archipelago*: *Homer* has given an advantageous Deſcription of it. [*c*]

The Borough is a mile from the Port, incircling a ſmall but ſteep Hill, on the point whereof are ſituated the Biſhop's Houſe and the Epiſcopal Church dedicated to St. *George*: that Prelate's Income is but 400 Crowns a year, but for his Conſolation he has the beſt Body of Clergy in all the *Levant*, conſiſting of forty Prieſts.

On the Port are ſeen the Ruins of an antient and large City, called in former times *Syros*, as well as the Iſland; as appears by an [*d*] Inſcription brought from the Sea-ſide to the Burgh, and fixed into a Corner of the Church: therefore 'tis a miſtake to think that *Syra* comes from a vulgar *Greek* [*e*] Word, ſignifying a Miſtreſs or Lady.

On the left hand of the Biſhop's Door on a Baſs-relief is repreſented a Siſtrum of the Antients, or an Inſtrument uſed in Battle inſtead of a Trumpet, as likewiſe ſome other Inſtruments; it was taken out of the ſame Ruins, among which is ſtill to be ſeen a fair flat Front of a Wall, built of huge Scantlings of baſtard Marble, cut facet-wiſe. There have been likewiſe hewn thence ſeveral pieces of white Marble, and eſpecially of Columns, which ſtand before the Capuchins Church.

The chief Spring of the Iſland is very antient, and runs pretty near the Town: the People have I know not what Tradition, that in antient Times the Cuſtom was for every body to go and purify themſelves in it, before they came to *Delos*. There is, it ſeems, an Inſcrip-

[*c*] Εὐβόλος, ἔυμηλος, οἰνοπληθὴς, πολύπυρος, &c. Odyſſ. o. verſ. 405. [*d*] CYPOC. [*e*] Κυρὰ ἡ Κυελα. Αρχόντισσα.

tion at this Spring, but they told us of it too late to go ſee it.

The Iſlands round *Syra* cannot be the *Anticyræ* ſo renown'd for the Herb Hellebore: theſe are in the Gulph of *Zeiton* beyond the *Negropont*, over againſt Mount *Oeta*, where *Hercules* is ſaid to have breath'd his laſt. Inſtead of Hellebore, we found in *Syra* near the Haven a Plant, which pleaſed us exceedingly: it is that which produces the Manna of *Perſia*. *Rauvolphus* a Phyſician of *Ausbourg*, who diſcovered it in his Voyage to the *Levant* in 1537, ſpeaks of it under the name of *Alhagi Maurorum*; but he is ſo very ſuccinct, as the manner was then, that I thought it not amiſs to examine it fully on the ſpot, leſt we ſhould not meet with it again in our Voyage. It ſeemed ſomewhat odd for a Plant, which is one of the Beauties of the Plains of *Armenia*, *Georgia*, and *Perſia*, to be as it were confined to the Iſlands of *Syra* and *Tinos*. M. *Wheeler* ſaw it in *Tinos*, and took it for a Plant undeſcribed. [*f*] I have made a particular Genus of it, under the name of [*g*] *Alhagi*.

Its Roots are woody, four or five lines thick, brown, not very hairy; its Stalks are near three foot high, about two lines thick, pale green, ſleek, hard, branchy below, attended with Leaves like thoſe of Rupture-wort: the biggeſt are ſeven or eight lines long, three broad, pale green, and ſleek, faſten'd to a very ſhort Pedicule, rounded at the other end, where they are terminated by a very delicate point; which is nothing elſe but the Extremity of the Stalk croſſing the Leaves without forming any ſenſible

[*f*] *Corol. Inſt. Rei Herb.* 54. [*g*] ALHAGI Maurorum Rauvolf. 94. Geniſta ſpartium ſpinoſum, foliis Polygoni. *C. B. Pin.* Geniſta ſpinoſa, flore rubro. *Wheel.* Polygonium latifolium. *C. B. Pin.*

Nervation:

Nervation: by the Leaves is a hard firm Prickle, from five Lines to an inch long, ſtreak'd and reddiſh at the end. The Prickles of the Branches are leſs, and grow out of the Baſes of the Leaves; thoſe where the Branches and Stalks end, are an inch and a half long, finer than the others, and with two or three leguminous Flowers on each, about half an inch long, purple-colour'd in the middle, reddiſh about the rims, and rounded. The Under-leaf, which is obtuſe and purple-colour'd, ſerves as a white Wrapper to a white Sheath, fring'd, yellow-topt, and covers a Peſtle four lines long, ending in a Thred. The Cup is a line and a half long, pale green, ſleek, moderately fluted. The Flower being gone, the Peſtle turns to a Cod about an inch in length, bending like a Sickle, articulated, reddiſh, two lines thick where the Seeds are incloſed; for the Articulations are very narrow, and eaſily broken. Theſe Seeds are brown, a line long, ſomewhat more than a line broad; the Structure of the Cod or Pod is what diſtinguiſhes this Plant from the Species of Broom and *Geniſta Spartium*.

I know not whether the *Alhagi* yields Manna in the Iſles of *Syra* and *Tinos*; but this I know, the People of the Country are ignorant that this Plant furniſhes a Drug that purges full as well: it is chiefly about *Tauris*, a Town in *Perſia*, that it is gathered, under the name of *Trungibin* or *Terenjabin*, reported in *Avicenna* and in *Serapion*; thoſe Authors thought it fell upon certain prickly Shrubs, whereas it is only the nutritious Juice of the Plant we have been deſcribing.

During the great Heats, you perceive ſmall Drops of Honey ſhed on the Leaves and Branches of theſe Shrubs; theſe Drops harden into Grains about the bigneſs of Coriander-ſeed.

They gather thoſe of the Alhagi, and make 'em into reddiſh Cakes, full of Duſt and Leaves, which alter the Colour, and leſſen their Virtue. This Manna is very inferior to the *Italian*. Two ſorts are ſold in *Perſia*; the beſt is in little Grains, the other is like a Paſte, and contains more Leaves than Manna. The ordinary Doſe of both is from 25 to 30 Drams, as they term it in the *Levant*, where they diſſolve it in an Infuſion of Sena.

[*b*] *Pherecydes*, one of the antienteſt Philoſophers of *Greece*, Maſter of *Pythagoras*, and the Diſciple of *Pittacus*, was born in *Syra*, where they kept his Solar [*i*] Quadrant as a Monument of his Capacity: many aicribe the Invention to him; others are of opinion he learnt it of the *Phenicians*, whoſe Books he was well acquainted with. But *Cicero* [*k*] commends that great Man on a far more remarkable account, namely, for being the firſt that taught the Immortality of the Soul; tho' he is charged by *Suidas* with publiſhing the Tranſmigration of the Soul from one Body into another.

Before we left *Syra*, we failed not to make our Geographical Obſervations:

Andros is to the North of this Iſland.

Joura to the North-eaſt.

Zia to the Weſt-north-weſt.

Thermia between the Weſt and Weſt-north-weſt.

Mycone to the Eaſt.

Tinos to the North-eaſt.

The Great *Delos* between the Eaſt and the Eaſt-ſouth-eaſt.

The Mountain of *Zia* of *Naxos* between the South-eaſt and the Eaſt-ſouth-eaſt.

[*b*] Strab. Rer. Geog. lib. 10. Diog. Laert. in Pherec. Suid. in voce Pherec. [*i*] Σώζεται ὃ καὶ Ἡλιοτρόπιον ἐν Σύρᾳ τῇ νήσῳ. Diog. [*k*] Cic. Quæſt. Tuſc. lib. 1, cap. 156.

From

THERMIA. ΚΥΘΝΟΣ.

From *Syra* we directed our courſe to *Thermia*, another Iſland 25 Miles from *Syra* from Cape to Cape, but above 40 from one Port to the other: for if you would go into the Canal of *Thermia*, you muſt fetch a compaſs of almoſt one half of *Syra*. For the ſame reaſon they reckon but 12 miles from *Thermia* to *Zia*, though 'tis 36 from one Port to the other. The Nearneſs of *Thermia* to *Zia* ſuffers us not to doubt that *Thermia* is the Iſland of *Cythnos*, ſince *Dicæarchus* [*l*] places it between *Ceos* and *Seriphus*: it produced an eminent Painter, whom *Euſtathius* [*m*] calls *Cydias*. The Cheeſes of *Cythnos* were much eſteemed by the Antients, according to the Report of *Stephens* [*n*] the Geographer and *Julius Pollux*: it was likewiſe here that a Tempeſt drove the counterfeit *Nero*, a Slave, a great Luteniſt, together with his Followers, Birds of the ſame Feather, as *Tacitus* [*o*] tells us.

We arrived at *Thermia* the Night between the 30th and 31ſt of *October*, and were forced to lie in a Chapel, where we were like to have our Throats cut. Some *Turks* of *Negropont*, who were in a large Caick near ours, ſeeing our Sailors ſtripping off the Skins of a couple of Sheep we had bought at *Syra*, went and raiſed the Town upon us, as if we were Banditti, come to plunder the Port. Upon this, the Country People took to their Arms: but as good-fortune would have it, the Conſul of *France*, M. *Janachi*, whom they raiſed out of bed to go along with 'em, enquiring what ſort of figure theſe pretended Banditti made, and being told that four of 'em wore Hats, rightly concluded they could not be Banditti, who ſeldom have ſo much as a Thrum-

[*l*] De Statu Græc. [*m*] Comment. ad Dionyſ. Perieg. [*n*] Καὶ Κύθνιος τυεὺς ϗ Κύθνιος ὁ ζωγεάφος. Steph. [*o*] Hiſt. lib. 2. cap. 8.

cap to their pates. He therefore pray'd the Townſmen of *Thermia* to go home again, aſſuring them that they were Merchants, *Frenchmen* belike, come to buy Corn and Silk. For all that, they made him diſpatch away two of his Domeſticks, to go and get intelligence of us. We were ſurprized about Three in the Morning, to ſee entring the Chapel two Perſons, who with their Carbines cock'd demanded who we were, and all that. When we had ſatisfied them, they told us, that had it not been for the prudent Remonſtrances of the Conſul of *France*, we had gone to pot, every Mother's Son of us. Being recovered from our Fright, we waited on the Conſul to thank him: there we had the mortification to ſee, among our Accuſers, a *Turk* whom we knew Waivod at *Serpho*, and who was more alarmed than any other, becauſe he had pack'd up, and was carrying off his ill-gotten Treaſure. He begg'd us a thouſand pardons, and recommended us earneſtly to the Conſul's Favour and Protection.

The Iſland of *Thermia*, unlike moſt of the Iſlands of the *Archipelago*, is not ſteep; its Soil is good and well-improved, it affords little Wheat, but a great deal of Barley, and a ſufficiency of Wine and Figs, ſcarce any Oil at all. The Silk of this Iſland is ſaid to be as good as that of *Tinos*: this of *Thermia* uſually ſells for a Crown a Pound, ſometimes a hundred Sous, nay two hundred, which brings conſiderable Profit to the Country; for they make there above 1200 pound weight of that Commodity. Their other Trade lies in Barley, Wine, Honey, Wax, Wooll; their Cotton Manufacture is only for their own uſe: they make a pretty ſort of Gauze or yellow Veils, which the Women of the Iſland wear about their Heads. *Thermia* likewiſe affords plenty of

of Proviſion; there is ſuch a prodigious quantity of Partridges, that they export Cages full of 'em to the neighbouring Iſlands, where they ſell 'em for two Parats (Three-pence) a-piece; the place has few Rabbits, and no Hares at all: as for Wood, they have none to ſpeak of, ſo they burn nothing but Stubble.

The principal Village of *Thermia* bears the ſame Name; the other, which is not ſo large, is called *Silaca:* both together contain about 6000 Souls. The Inhabitants of the whole Iſland generally pay 5000 Crowns to the Capitation, and to the Land-tax they were made to pay 6000 Crowns in 1700. As for their Religion, they are all of the *Greek* Rite, except ten or twelve *Latin* Families, moſt of 'em *French* Mariners, who have but one Chapel, and that a poor one, in the Conſul's Country-houſe: it is ſupply'd by a Vicar, who is allowed fifteen Crowns a year by the Biſhop of *Tinos*. The *Greek* Biſhop there is pretty well to paſs, and has above fifteen or ſixteen Churches in the Town of *Thermia* alone. The principal Church is dedicated to our [q] Saviour; it ſtands at the upper end of the Town, and is a very handſom Building: the Monaſteries are moſt of 'em empty, except two called by the Name of the [r] Virgin, and as many by that of [s] St. *Michael* the Archangel.

The Port of *Sant Erini*, two miles from the Village, is very convenient for Merchant-ſhips, as well as that of *St. Stephen*, to the ſide of *Silaca:* this latter looks South-ſouth-eaſt, but the other North-north-eaſt and North-eaſt.

Beſides the Wells that are round the Villages, the Iſland wants for no Springs; the moſt noted are the hot ones, and from them

[q] Σωτῆρος. [r] Παναγία. [s] Ὁ Ταξιάρχης.

the

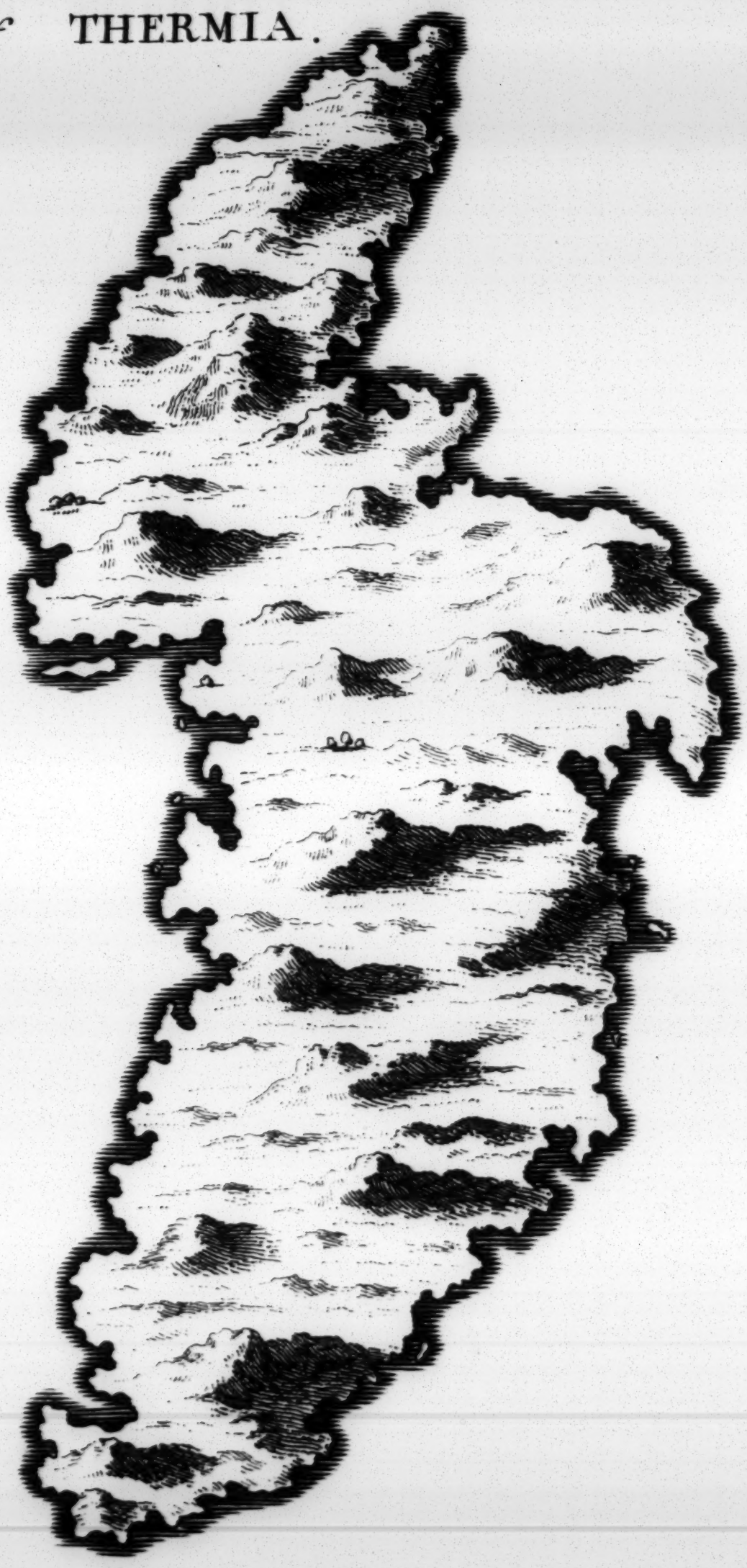
the Iſland takes its Name [*t*]: theſe are at the bottom of one of thoſe parts of the Port that is impervious North-eaſt as you enter on the right. The chief of the Springs boils up at the foot of a little Hill in a Houſe, whither they go to waſh their Linen, and ſweat when they're indiſpoſed; the others bubble up ſome paces farther off, and form a Stream which runs into the Sea, from whence all theſe Waters come; for they are very brackiſh, and no doubt contract their Heat in croſſing the Hill amidſt Iron Mines, or ferruginous Subſtances, which are the Cauſe of moſt hot Waters, as I have laid down in my Deſcription of *Milo*. Theſe of *Thermia* turn the Oil of Tartar white, but cauſe no alteration in a Solution of corroſive Sublimate, any more than the warm Springs of *Protothalaſſo* in *Milo*, which are abundantly hotter than theſe we're ſpeaking of. The antient Baths of *Thermia* were in the midſt of the Valley, where ſtill remain the Fragments of a Repoſitory built of Brick and Stone, with a ſmall Trench to conduct the Water to what part they pleaſed: theſe Waters ſtill preſerve their Virtue, but have loſt their Reputation, becauſe none reſort to 'em, but ſuch Invalids, whom all the mineral Waters in the World will never cure.

In this Iſland you ſee likewiſe the two antient Towns of *Hebreocaſtro* and *Paleocaſtro*: *Hebreocaſtro*, or the Jews Town, is to the South-weſt on the edge of the Sea, and on the ſlope of a Mountain near a Port where is a ſmall Rock. The Magnificence and Grandeur of theſe Ruins are ſurprizing, and plainly ſpeak it to have been a puiſſant City, nay that very City *Dicæarchus* [*u*] makes mention of. Among theſe Ruins we were led into three beautiful Caverns cut in the

[*t*] ΘΕΡΜΟΣ, hot, *from whence comes* Thermia, *and by Corruption* Fermia *and* Fermina. [*u*] De Statu Græc.

Rock

Isle of THERMIA.



Rock by manual Labour, and cemented, to keep the Rain-water from ſoaking in. By the remainder of the Walls, built of huge Stones lozenge-cut and pointed like a Diamond, we gueſs'd 'em to be the Ruins of ſome antient Citadel; but we could find no Inſcription, to let us into the Name of the Town. They ſhew'd us a very fine Marble Grave-ſtone, almoſt half-bury'd in the Earth, and embeliſh'd with Baſs-reliefs; as likewiſe a Bounder-god of Marble, the Drapery whereof is admirable.

Paleocaſtro is another part of the Iſland, and tho' it is quite empty, yet is not ſo ruinous as the other; but it affords no Remains of any thing grand: however, we obſerved ſome very fine Plants, and eſpecially one [*x*] which the *Turks* very much uſe the Trunk of, to make the Gripe of their Sabres with. They ſay there are ſtill in this Town 101 Churches: we ſaw many forſaken Chapels, but we had not Curioſity enough, or rather Patience, to count 'em.

Our Univerſal Quadrant gave us occaſion to make ſome Remarks with reſpect to Geography.

Serpho is South of *Thermia*.

Serphopoula South-eaſt.

Siphanto between the South-eaſt and South-ſouth-eaſt.

Milo lies from the South to the South-ſouth-weſt.

Thus much for *Thermia*: the Iſland of *Zia* affords a larger Field for Diſcourſe. ΖΙΑ, ΚΕΩΣ Κια, Ceos, Cea.

[*y*] *Ariſteus*, Son of *Apollo* and of *Cyrene*, grieved for the Death of his Son *Acteon*, retired from *Thebes* at the perſuaſion of his Mother, and went over to *Ceos*, now known by

[*x*] Medicago trifolia fruteſcens incana. *Inſt. Rei Herb.*
[*y*] Servius in Virg. Geog. 1.

the

the Name of *Zia*, and then uninhabited. [*a*] *Diodorus Siculus* ſays he went into that of *Cos*; but 'tis likely this Name was common to the Country of *Hippocrates*, and to the Iſland of *Keos* or *Ceos* and *Cea*: for *Stephens* the Geographer has uſed the Word *Kos* for *Keos*, unleſs you'll have it be an Error both in him and in *Diodorus*. Be this as it will, the Iſland of *Ceos* became ſo populous, that a Law paſſed, [*b*] no leſs cruel than ſingular, That all Perſons upwards of Sixty Years of Age ſhould be poiſon'd, that others might have wherewithal to ſubſiſt. Mean while this Country was cultivated to the utmoſt degree, as is manifeſt by the Walls that were built to the very Extremity of the Mountains, to preſerve their Lands: the truth is, they of this Iſland made ſlight account of Life. *Strabo* reports likewiſe, that the *Athenians* raiſed the Siege of *Ioulis*, upon being informed they had taken a Reſolution to kill all the Children of a certain Age.

We arrived at *Zia* the 15th of *November* in very foul Weather, which retarded our Paſſage not a little: for they count 36 miles from *Thermia* to *Zia*, tho 'tis but 12 from Cape to Cape. This Iſland muſt have been beyond compariſon much bigger, if *Pliny* [*c*] was rightly informed of its Revolutions: in antient Times, according to him, it was of a piece with the Iſland *Eubea*, but the Sea [*d*] broke 'em aſunder, and carry'd away great part of the Lands looking towards *Beotia*: this indeed tallies exactly with the Figure of *Zia*, for it lengthens from North to South, and is contracted from Eaſt to Weſt; occaſioned perhaps by the Overflowing of the *Black Sea*, ſpoken of by *Diodorus Siculus*.

[*a*] Bibliot. Hiſt. lib. 4. [*b*] Strab. Rer. Geog. lib. 10. [*c*] Hiſt. Nat. lib. 2. cap. 92. & lib 4. cap. 12. [*d*] Negropont.

Of

IOURA.





Of the four famous Cities which were in *Ceos*, none but [*e*] *Carthea* remains, on whoſe Ruins is built the Borough of *Zia:* this no body can doubt, that reads *Strabo* and *Pliny*; [*f*] the latter ſays, that *Pœeeſſa* and *Coreſſus* were ſwallow'd up; and *Strabo* writes, that the People of *Pœeeſſa* went over to *Carthea*, and thoſe of *Coreſſus* to *Ioulis*. Now the Situation of *Ioulis* is ſo well known, that it admits of no doubt: therefore all that's left is *Carthea*, ſtill full of innumerable pieces of broken Marble, lying abroad or uſed in the Houſes.

This Borough, or the old *Carthea*, is on a Height three Miles from the Port, at the farther end of a diſagreeable Valley: 'tis a kind of Theatre of 2500 Houſes, built in Stories and terraſs'd; that is to ſay, their Tops are quite flat, as they are all over the *Levant*, but firm and ſtrong as a Street-way. This is no wonder in a Country where there are no Carts nor Coaches, and where they walk in nothing but Pumps. To the left is an empty Citadel, where ſixty *Turks* made a brave defence againſt an Army of *Venetians*, with only two Firelocks, which was all the Arms they could ſave in the Shipwreck they had newly ſuffer'd: they had not ſurrender'd, but for want of Water. Among the Marble Monuments, the Word *Gymnaſiarch* is found in two Inſcriptions, pretty hard to be read: we ſaw too a Baſs-relief with the Figure of a Woman well-draper'd.

The Town of *Carthea* extended into the Valley which comes to the Sea-ſide. Here are many pieces of Antiquity, eſpecially an Inſcrip-

[*e*] Καρθαία, Ποιήεσσα. Strab. [*f*] Pœeeſſa, *Plin.* Κορησσία, Strab. Coreſſus, *Plin.* Ιουλὶς, Strab. Ptolemy *makes mention likewiſe of three Towns of this Iſland.* Κία νῆσος ἐν ᾗ πόλεις τρεῖς, Καρησσὸς, Ιουλὶς, Καρθαία. Geog. lib. 3. cap. 15.

tion

tion of forty one Lines, tranſported into St. *Peter*'s Chapel: the beginning is wanting, and moſt of the Letters ſo expung'd, we could ſcarce pick any thing out but *Gymnaſiarch*.

To ſee ſomething more worth while, we directed our ſteps towards the South-ſouth-eaſt, where are the Remains of the old Town of [*f*] *Iolis*, now call'd *Polis*, as who ſhould ſay the *Polis*, or City. Theſe Ruins take up a whole Mountain, at whoſe foot the Waves are always beating; but in *Strabo*'s time they were three miles off it. *Careſſus* ſerv'd it for a Port; now there are but two ſorry Creeks, and on the Cape's Point are the Ruins of an antient Citadel. Hereabouts you diſcover a Temple, from the Magnificence of its decay'd Remains: moſt of the Columns have their Shaft half plain and half fluted, their Diameter two foot within two inches, their Flutings three inches broad: they led us down to the Sea-ſide through a noble Stair-caſe cut in the Marble, where they ſhew'd us a Figure without either Arms or Head; its Drapery is well-contriv'd and regular, the Leg and Thigh well-jointed: 'tis thought to be the Statue of the Goddeſs *Nemeſis*, it being in the poſture of a Perſon purſuing ſome body. The Remains of the Town are on the Hill, and extend as far as to the Valley where glides the Fountain *Ioulis*, a beautiful Spring from whence the Place has its Name [*g*]. I never ſaw ſuch huge Quarters of Marble, as thoſe which are made uſe of in the building theſe Walls: ſome of 'em are above twelve foot long.

Among theſe Ruins, in a Field ſown with Barley, we found a broken Marble with the

[*f*] ΙΟΥΛΙΣ. [*g*] Ἰουλὶς πόλις ἐν Κῷ τῇ νήσῳ ἀπὸ Ἰουλίδος Κρηνύς. Steph.

Word



A Statue of the Goddess Nemesis in the Isle of Zia.

56

Word Ιουλίδα, the Accuſative of Ιουλὶς: the Word Στέφανος is twice there.

We went from this Town to *Carthea*, through the fineſt Road perhaps that ever was in all *Greece*, and which ſtill continues for above three Miles together, parallel with a ſtrong Wall cover'd with a flat Stone, greyiſh and ſplitting like a Slate: with theſe they cover the Houſes and Chapels in moſt of the Iſlands.

Ioulis, according to *Strabo* [*b*], was the Country of *Simonides* the Lyrick Poet, and of *Bachylides* his Couſin. *Eraſiſtratus*, a renown'd Phyſician, and *Ariſto* the Peripatetick, were alſo born here. The *Oxford* Marbles [*i*] tell us, that *Simonides*, Son of *Leoprepis*, invented a ſort of artificial [*k*] Memory, which he ſhew'd the Principles of at *Athens*; and that he was deſcended of another *Simonides* a great Poet likewiſe, much in eſteem here, and ſpoken of in the Epoch 50: one of theſe two *Simonides* invented thoſe doleful [*l*] Verſes which uſed to be ſung at Funerals.

After the Defeat of *Caſſius* and *Brutus*, [*m*] *Marc Anthony* gave the *Athenians Cea*, *Egina*, *Tinos*, and ſome other adjoining Iſlands. It is beyond all doubt, that *Cea* was ſubjected to the *Roman* Emperors, and afterwards fell under the dominion of the *Greeks*. I know not what Year it was annex'd to the Dutchy of *Naxos*, but [*n*] *Pierre Juſtiniani* and *Dominique Michael* ſeiz'd it in the Reign of *Henry* II. *Latin* Emperor of *Conſtantinople*. Father *Sauger* [*o*] obſerves, that during the Wars of the *Venetians* and *Genoeſe*, *Ni-*

[*b*] Rer. Geog. lib. 10. [*i*] Epoch. 55. [*k*] Τὸ Μνημονικόν. [*l*] Ἐπικήδειον. Næniæ. *Vide Horat. lib.* 2. *Od.* 1. [*m*] Appian. l. 5. [*n*] Du Cange Hiſt. of Conſtant. lib. 2. [*o*] Hiſtory of the Dukes of the *Archipelago*.

cholas

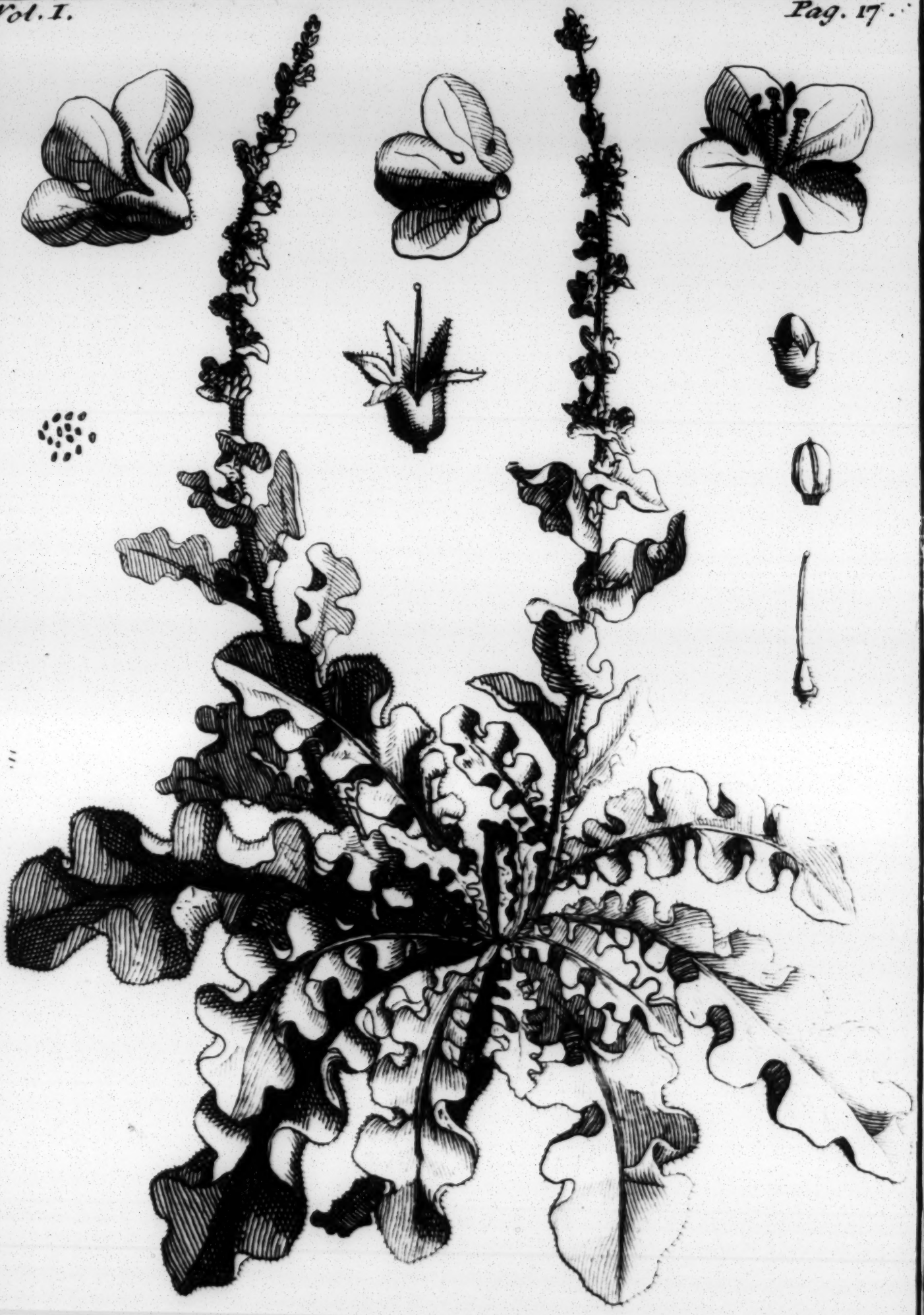
cholas Carcerio, the ninth Duke of the *Archipelago*, declaring for the former, *Zia*, which belong'd to him, was beſieged by *Philip Doria* Governor of *Scio*: the Garriſon, not conſiſting of more than a hundred Men, ſurrender'd at diſcretion in the Citadel of the Town. M. *du Cange*, [*p*] who places this Expedition in the Year 1553, was of opinion that *Zia* belong'd to the *Genoeſe*; but we had better ſtick to Father *Sauger*, [*q*] who examin'd into the Archives of *Naxos* on the very ſpot itſelf. *Zia* was afterwards yielded up to the Dukes of the *Archipelago*, who kept it till the Declenſion of their State. *James Criſpo*, the laſt Duke, gave it in Dower to his Siſter *Thadea*, Wife of *John Francis de* [*r*] *Sommerive*, the eighth and laſt Lord of *Andros*, diſpoſſeſs'd by *Barbaroſſa* under *Solyman* II.

The Iſle of *Zia* is at preſent well manured, and very [*s*] fertile: they breed good Cattle, but gather little Wheat; they abound in Barley and Wine; they have more Silk than at *Thermia*, and much of *Velani*; ſo they call the Fruit of one of the faireſt Species of [*t*] Oak in the world: the Root, Trunk, Height of it, is the ſame with the ordinary Oak; its Branches very full and thick, wide-ſpreading, crooked, whitiſh within, cover'd with a Bark greyiſh, and in many places brown. The Leaves grow thereon in cluſters, and are three inches long, two broad, round at their Baſe, deeply indented on the edges, each Tooth whereof (if we may ſo call 'em) terminates in a flabby reddiſh point: theſe Leaves are thick, hard, pale green, ſomewhat glittering in the upper part, cover'd with an almoſt imperceptible Down,

[*p*] Ibid. lib. 3. [*q*] Ibid. [*r*] Summaripa. [*s*] Et cultor nemorum cui pinguia Ceæ Tercentum nivei tondent dumeta juvenci. *Georg. lib.* 1. *verſ.* 14. [*t*] Quercus calyce echinato, glande majore. *C. B. Pin.*

white

B L



*Verbascum Graecum, fruticosum, folio sinuato cau-
dicis simo Coroll. Inst. Rei herb. 8.*

white beneath, and as it were cottony, ſupported by a Tail about ten lines long. The Acorns are very different from thoſe of the ordinary Oak; each of 'em begins by a Button almoſt ſpherical, and increaſes to about an inch or fifteen lines diameter, flat before, and hollow like a Navel, open enough to ſhew the Point of the Fruit within its Wrapper; whereas our Acorns have only a ſlight ſort of a Cap, that covers no more than a third part of 'em. The Wrapper of the Acorn we are ſpeaking of, is a ſort of Box ſet off with ſeveral Scales pale green, three or four lines long, pretty firm, a line and a half broad, blunt-pointed: when we were there, the Fruit was not ripe: the *Greeks* call them [*v*] *Velani*, and the Tree *Velanida*.

Here is likewiſe a fine ſort of Phlomos or High-taper, white, its Leaves wavy and cottony, very different from that of *Provence* and *Languedoc*.

Verbaſcum Græcum, fruticoſum, folio ſinuato candidiſſimo. Corol. Inſt. Rei Herb. 8.

Its Root is woody, a foot long, bigger than one's Thumb, chapt, bitteriſh, hairy-fibred: its Stalk too is thicker than one's Thumb, hard, white within, cover'd with a greyiſh Coat, a foot and a half long, with Leaves cluſter'd, ſeven or eight inches long, white, cottony, three or four inches broad, but more undulated and prettier criſp'd than thoſe of our white High-taper, or Bouillon. [*x*] The Leaves of the middle of the Cluſters are thicker, yellowiſh white: other Stalks riſe from the Center of theſe Cluſters to about two foot high, garniſh'd with ſome Leaves, ſhorter, thicker, whiter. From their Baſes grow along the Stalks, and as it were in Balls, yellow

[*v*] Ἡ Βάλανος, *an Acorn.* [*x*] Verbaſcum luteum, folio Papaveris corniculati. *C. B. Pin.*

Flowers, an inch broad, ſlaſh'd into five parts round, the two upper ſomewhat leſs than the other. All theſe Flowers have holes at the bottom, and from thence ariſe five purple Stamina or Threds, cover'd with a thick white Down; hooked, top'd with Summities of an Orange-colour. The Cup is a Cod five lines long, cottony, divided into five points, from the bottom whereof riſes a Piſtile terminating in a reddiſh Thred: this Piſtile turns to a red Cod, four lines long, two broad, hard, pointed, divided into two Cells, and opening in two parts fill'd with ſmall blackiſh Seeds. This Plant has not degenerated in the King's Garden.

The beſt trading Commodity of the Iſland is of the fore-deſcribed *Velani*, of which in the Year 1700 they gather'd above 5000 Hundred Weight. The ſmall *Velani* are the young Fruit gather'd off the Tree, and much more valu'd than thoſe full ripe that fall of themſelves: both are uſed by the Dyers and Tanners. The young ſort generally fetch a Crown the Hundred, whereas the other is not worth above half as much: but moſt commonly they're mix'd. We left in the Port of *Zia* a *Venetian* Ship that was lading with theſe *Velani*.

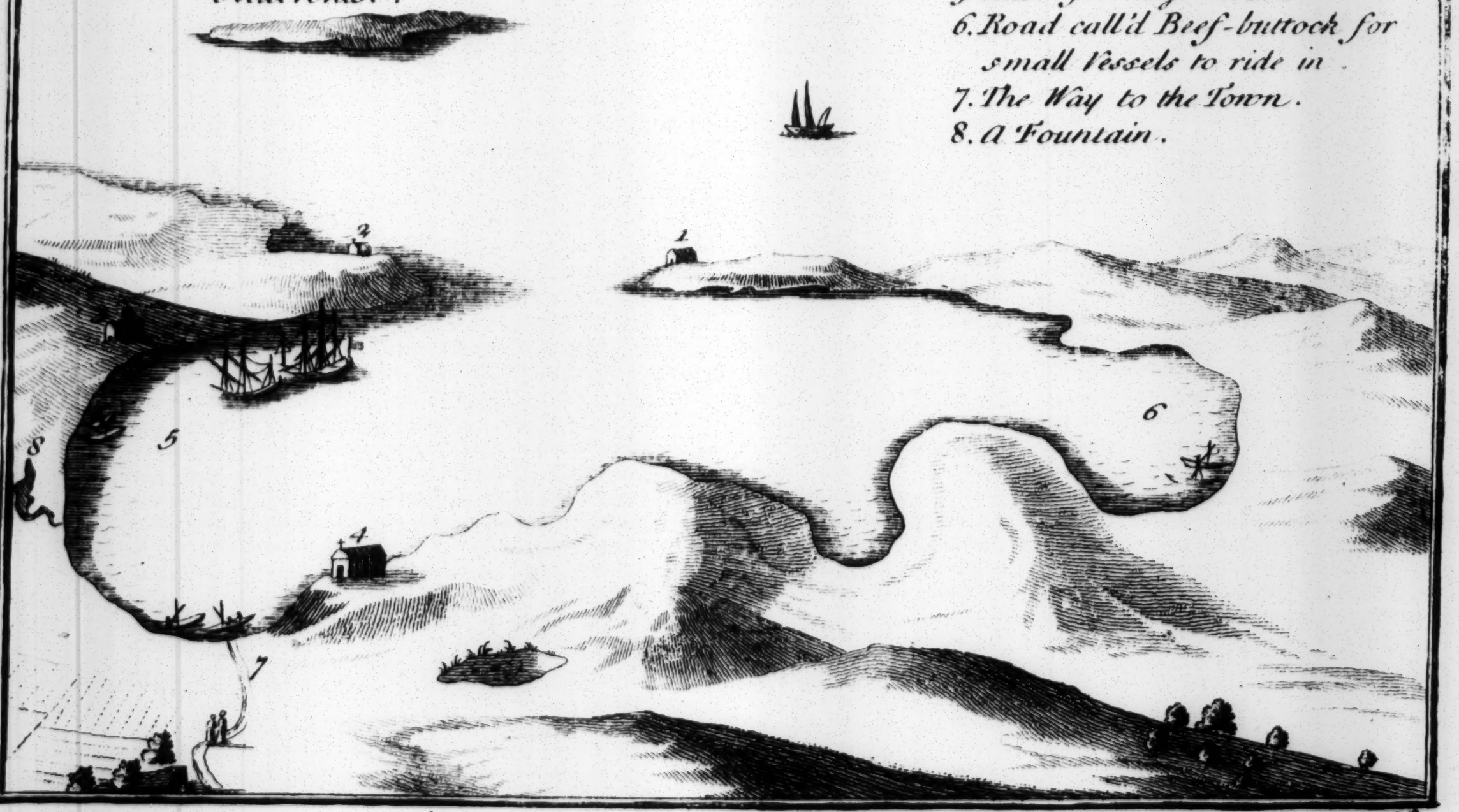
This Port, whoſe Entrance is between the Weſt-north-weſt and the North-weſt, admits the largeſt Veſſels: the beſt Anchoring is on the right, and the Spring of freſh Water is not far off. On the left is a Road for Ships call'd the *Cow's-buttock*, fit for none but ſmall Veſſels. The Chapels where Travellers uſually lie, are number'd (1) (2) (3) (4).

This Iſland produces a Lead like that of *Siphanto*, and chiefly beyond the Monaſtery of *St. Morina*: thereabouts alſo is a Chalk like that of *Briançon*. *Zia* is deſtitute of Oil and Wood; there's

Port of ZIA.

Macronisi.

1.2.3.4. *Chapelles to lye in.*
5 *Basin for large Vessels.*
6. *Road call'd Beef-buttock for small Vessels to ride in.*
7. *The Way to the Town.*
8. *A Fountain.*



B L

there's ſtore of Wild-fowl, particularly abundance of Partridges and Pidgeons; but the Inhabitants have ſeldom either Powder or Ball to kill 'em. The *Venetian* Army, which was at *Napoli di Romania*, had ſo famiſh'd this Iſland when we paſs'd that way, that a Pullet ſold for Fifteen Pence.

In all *Zia* there are not above five or ſix Families of the *Latin* Communion; their Church is poor, ſerv'd by a Vicar, to whom the Biſhop of *Tinos* allows but fifteen Crowns a year, and this he muſt go for as far as *Tinos*; for there's no ſuch thing as Bills of Exchange here.

The *Greek* Biſhop is very rich, and the Iſland is full of Papas and Chapels: there are five Monaſteries of this Communion; *St. Pantaleon*, *St. Anne*, *la Madona d'Epiſcopi*, *Daphni*, and *St. Marina*, where they ſhew as a Wonder of the Country, an antient ſquare Tower of ordinary Stone, cut oblique on the ſides, facet-wiſe. I thought it no Curioſity at all. Below *St. Marina*, towards the Sea, runs a ſmall Brook: it may have been the *Elixus*, [*l*] which ran on to *Careſſus*.

The Burghers of *Zia* generally get together in knots when they ſpin their Silk: they ſit upon the very edge of their Terraſs Roofs, and let fall the Spindle into the Street, and then draw it up again in winding the Thread. We found the *Greek* Biſhop in this poſture: he ask'd who we were, at the ſame time giving us to underſtand that 'twas a ſign we had not much to do, if we came thither only to hunt for Plants and Pieces of Antiquity: to which we reply'd, we ſhould be much more edify'd

[*l*] Ἔστι δὲ καὶ Ἕλιξος ποταμὸς ῥέων τὴν Κορυσσίαν. Strab. lib. 10.

to find him reading St. *Chryſoſtom*'s or St. *Baſil*'s Works, than winding off Bottoms of Silk.

The ſhort Clokes of Goats-hair wrought in this Iſland, are very commodious, and keep out the Rain a long while: at firſt 'tis a ſleaſy ſort of Stuff, but thickens and contracts by being well preſs'd on the Sea-ſand, which for that purpoſe they wet again and again: after 'tis thoroughly ſoak'd and made ſupple, they lay it in the Sun on Tenters with ſtone Weights on it, leſt it ſhould ſhrink too ſoon.

Pliny and his Compiler *Solinus* write, that Silk-ſtuffs were invented here; but it might be eaſily made appear, it was in the Iſland of *Cos*, the Country of the renown'd *Hippocrates*. The ſame *Pliny* [*m*] obſerv'd, that in *Zia* they uſed to dreſs the Fig-trees with much care: they ſtill continue to do ſo. To underſtand aright this Manufacture or Husbandry of Figs (call'd in *Latin*, [*n*] *Caprificatio*) we are to obſerve, that in moſt of the Iſlands of the *Archipelago* they have two ſorts of Fig-trees to manage: the firſt is call'd *Ornos*, from the old *Greek Erinos*, a Wild Fig-tree, *Caprificus* [*o*] in *Latin*; the ſecond is the Domeſtick or Garden Fig-tree: the wild ſort bears three kinds of Fruit, *Fornites*, *Cratitires*, *Orni*, of abſolute neceſſity towards ripening thoſe of the Garden-fig.

The *Fornites* appear in *Auguſt*, and hold to *November* without ripening: in theſe breed ſmall Worms, which turn to certain Gnats no where to be ſeen but about theſe Trees: in *October* and *November* theſe Gnats of themſelves make a pun-

[*m*] In Cea inſula caprifici triferæ ſunt. Primo fœtu ſequens evocatur, ſequenti tertius: hoc fici caprificantur. *Plin. Hiſt. Nat. lib.* 16. *cap.* 27. [*n*] De Caprificatione vide Theophraſt. lib. 2. de Cauſis Plant. c. 12. [*o*] Caprificus vocatur e ſylveſtri genere Ficus nunquam matureſcens, ſed quod ipſa non habet aliis tribuens. *Plin. Hiſt. Nat. lib.* 15. *cap.* 19.

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ſture into the ſecond Fruit, which is call'd *Cratitires*, and which don't ſhew themſelves till towards the end of *September*; and the *Fornites* gradually fall away after the Gnats are gone: the *Cratitires*, on the contrary, remain on the Tree till *May*, and incloſe the Eggs depoſited by the Gnats of the *Fornites* when they prick'd 'em. In *May* the third ſort of Fruit begins to put forth from the ſame Wild Fig-trees which produced the two other: this is much bigger, and is call'd *Orni*: when it is grown to a certain ſize, and its Bud begins to open, it is prick'd in that part by the Gnats of the *Cratitires*, which are ſtrong enough to go from one Fruit to the other to diſcharge their Eggs.

It ſometimes happens that the Gnats of the *Cratitires* are ſlow to come forth in certain parts, while the *Orni* in thoſe very parts are diſpos'd to receive them: in which caſe the Husbandman is obliged to look for the *Cratitires* in another part, and fix 'em at the end of the Branches of thoſe Fig-trees whoſe *Orni* are in fit diſpoſition, in order to be prick'd by the Gnats: if they miſs the opportunity, the *Orni* fall, and the Gnats of the *Cratitires* fly away. None but thoſe that are well acquainted with this ſort of Culture, know the critical Minutes of doing this; and in order to it, their Eye is perpetually fix'd on the Bud of the Fig; for that part not only indicates the time that the Prickers are to iſſue forth, but alſo when the Fig is to be ſucceſsfully prick'd. If the Bud be too hard and too compact, the Gnat can't lay its Eggs; and the Fig drops, when this Bud is too open.

Theſe three ſorts of Fruit are not good to eat; their Office is to help ripen the Fruit of the Garden Fig-trees, in manner following. During the Months of *June* and *July*, the Peaſants take

the *Orni* at a time that their Gnats are ready to break out, and carry them to the Garden Fig-tree: if they don't nick the Moment, the *Orni* fall, and the Fruit of the Domeſtick or Garden-fig not ripening, will in a very little time fall in like manner. The Peaſants are ſo well acquainted with theſe precious Moments, that every Morning, in making their Inſpection, they only tranſfer to their Garden Figs-trees ſuch *Orni* as are well-condition'd, otherwiſe they'd loſe their Crop: 'tis true, they have one Remedy, tho' an indifferent one; which is, to ſtrew over the Garden Fig-trees the [*p*] *Aſcolymbros*, a very common Plant there, and in whoſe Fruit there are certain Gnats proper for pricking: perhaps they are the Gnats of the *Orni*, which are uſed to hover about and plunder the Flowers of this Plant. To wind up all in Word, the Peaſants ſo well order the *Orni*, that their Gnats cauſe the Fruit of the Garden Fig-tree to ripen in the compaſs of forty Days.

Theſe Figs are very good green: when they would dry them, they lay 'em in the Sun for ſome time, then put 'em in an Oven to keep 'em the reſt of the Year. Barley-bread and dry'd Figs are the principal Subſiſtence of the Boors and Monks of the *Archipelago*. But theſe Figs are very far from being ſo good as thoſe dry'd in *Provence*, *Italy*, and *Spain*; the Heat of the Oven deſtroys all their Delicacy and good Taſte: but then, on the other hand, this Heat kills the Eggs which the Prickers of the *Orni* diſcharg'd therein; which Eggs would infallibly produce ſmall Worms that would prejudice theſe Fruits.

What an Expence of Time and Pains is here for a Fig, and that but an indifferent one at laſt! I could not ſufficiently admire at the Patience of

[*p*] Scolymus Chryſanthemos. *C. B. Pin.* Σκόλυμβος ἡ Ἀσκόλυμβος.

the

the *Greeks*, buſy'd above two Months in carrying theſe Prickers from one Tree to another. I was ſoon told the reaſon: one of their Trees uſually bears between two and three hundred Pounds of Figs, and ours but twenty five.

The Prickers contribute perhaps to the Maturity of the Fruit of the Garden-fig, by cauſing to extravaſate the nutritious Juice, whoſe Veſſels they tear aſunder in depoſiting their Eggs: perhaps too, beſides their Eggs, they leave behind 'em ſome ſort of Liquor, proper to ferment gently with the Milk of the Fig, and make the Fleſh of 'em tender. Our Figs in *Provence*, and even at *Paris*, ripen much ſooner for having their Buds prick'd with a Straw dipt in Olive Oil. Plumbs and Pears prick'd by ſome Inſect, do likewiſe ripen much the faſter for it, and the Fleſh round ſuch Puncture is better-taſted than the reſt. It is not to be diſputed, but that a conſiderable Change happens to the Contexture of Fruits ſo prick'd, juſt the ſame as to the Parts of Animals pierced with any ſharp Inſtrument.

'Tis ſcarce poſſible well to underſtand the antient Authors who have treated of Caprification (or husbanding and dreſſing of Wild Fig-trees) if one is not well appriz'd of the Circumſtances; the Particulars whereof were confirm'd to us not only at *Zia*, *Tinos*, *Mycone*, and *Scio*, but in moſt of the other Iſlands. Before we left *Zia*, we aſcended to the Tower of the Monaſtery of *St. Pantaleon*, where we made the following Geographical Station.

Macroniſi and Cape *Colonne* Weſt-north-weſt.

Gaidaroniſi and *Porto-leone* of *Athens* Weſt.

St. George of *Albora* and *Hydra* Weſt-ſouth-weſt.

Engia or *Egina* between Weſt and Weſt-ſouth-weſt.

Thermia between the South and South-south-eaſt.

Serpho and *Siphanto* South.

Milo between the South and South-south-weſt.

Syra Eaſt-ſouth-eaſt.

Andros North-eaſt

Cariſto North-north-eaſt.

Joura Eaſt.

Tinos between the Eaſt and Eaſt-ſouth-eaſt.

Cape *Skilli* Weſt.

Negropont North.

Port *Raphti* North-weſt.

They count from *Zia* to Port *Colonne* 18 Miles, to Cape *Oro* 40 Miles, and from Cape *Oro* to Cape *Colonne* 60 Miles.

MACRONISI. MAKPONHΣI, Long Iſland.

We began to be quite ſick of *Zia*, where the contrary Winds detain'd us from the 5th of *November* to the 21ſt; at what time we were invited by the Serenity of the Weather to paſs over to *Macroniſi*, an abandon'd, but famed Iſland, twelve Miles from *Zia*, reckoning from one Cape to another, and ſeparated from the *Terra-firma* of *Greece*, or from the Coaſt of Cape *Colonne*, by a Strait ſeven or eight Miles over. *Pliny* ſays [q], that the Iſland *Helene*, or the *Macroniſi* of the modern *Greeks*, is equally diſtant from *Cea* and Cape *Sunium*, or Cape *Colonne*, where are the Ruins of the Temple of *Minerva Suniades*. He ſettles the diſtance at 5000 paces: it is probable the Sea, which has wrought ſo many Revolutions in *Zia*, occaſions the difference of our Meaſures.

MAKPIΣ.

This Iſland, which is call'd *Macris*, according to *Stephens* the Geographer, and which *Pliny* ſays was ſeparated from the Iſland

[q] Hiſt. Nat. lib. 4. cap. 12.

Eubea

Eubea by the Impetuouſneſs of the Sea, was not above three Miles broad, and ſeven or eight long; [*r*] which is not very wide of the Dimenſion *Strabo* [*s*] makes it to be of, and which occaſion'd its being call'd the *Long Iſland*. This Geographer writes, that it was antiently call'd *Cranae*, rugged, craggy; but it took the name of [*t*] *Helen*, after *Paris* had brought thither that *Grecian* Beauty, whom he had newly run away with [*u*]. *Stephens* [*x*] the Geographer pretends, with *Pauſanias*, that this was not done till after *Troy* was taken. The Date is of no great concern; but certain it is, that the Iſland is in the very ſame Condition *Strabo* deſcribed, namely, [*y*] an uninhabited Rock; ſo that *Helen* belike had but an indifferent time of it there. Nor indeed could I be brought to believe it ever was inhabited, but that *Goltzius* ſpeaks of two Medals [*z*] relating to the Inhabitants of it: We paſs'd over its craggy Top, to get a Sight of the *Terra-firma* of *Greece*. *Macroniſi* has only a ſorry Creek looking Eaſt: there is hardly Water enough to whet one's Whiſtle in the whole Iſland, and none but the Shepherds of *Zia* know where that is.

We lay in a Cavern near the Creek; but we were heartily ſcared in the Night: ſome [*a*] Sea-calves, which had taken up their Quarters in the next Cavern to ours, ſet up ſuch hideous Cries, that we thought 'em ſome Fiends from the other World: our Mariners laughing, put us into Heart again. Whether theſe Creatures make this Noiſe waking or ſleeping, I know not; it is a great diſpute among

[*r*] Sixty Stades. [*s*] Rer. Geog lib. 9. [*t*] ΈΛΕΝΗ. [*u*] In Attide Helene eſt nota ſtupro Helenæ. *Pomp. Mela de Situ Orb. lib.* 2. *cap.* 7. [*x*] In Attic. [*y*] Τραχεῖα καὶ ἔρημος. Strab. ibid. [*z*] ΕΛΕΝΙΤΩΝ. [*a*] ΦΩΚΗ, *Sea-calf.*

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the Commentators of *Pliny* [z]. *Hermolaus Barbarus* thinks it is the latter, but he is not back'd by the old Manuſcripts of *Pliny*; beſides, they oppoſe to him a Text of *Ariſtotle* [a] conformable to theſe Manuſcripts. Without entring into this Diſſertation, it is better abiding by what our Mariners told us of the matter, namely, that theſe Calves were at that time making love, or catterwawling. At Day-break they quitted their Cavern, and dived ſo ſwift into the Sea, there was no catching 'em.

The only Pleaſure we had in this Iſland was Simpling, and in this particular it is the moſt agreeable of the whole *Archipelago*: the Plants here are larger, freſher, and fairer than elſewhere: we met with ſeveral we had not ſet Eye on ſince we left *France*.

That which *Cluſius* calls Ciſtus [b] with Thyme-leaves, anſwers exactly to *Pliny*'s Deſcription of his [c] *Helenium*: he advances, that it was to be found in the Iſland *Helene*, and that it ſprung from *Helen*'s Tears: he ſeems here, according to his wonted Cuſtom, to have copy'd part of the Deſcription *Dioſcorides* gives of *Helenium* of *Egypt*, which was found on the Coaſt near *Canope*, in an Iſland likewiſe called *Helene* from the ſame Princeſs. If we will believe the Author of the Grand *Greek* Dictionary, who likewiſe relates the Fable of *Helen*'s Tears, this Plant grows about *Alexandria*: probably theſe Tears came very eaſily. As for the common *Helenium* [d], it does not

[z] Hiſt. Nat. lib. 9. cap 18. [a] Αφίησι ὃ ὁμοίαν φωνὴν βοί. Ariſt. Hiſt. Anim. lib. 6. cap. 12. [b] HELIANTHEMUM Thymi folio glabro. *Inſt. Rei Herb.* Ciſtus folio Thymi. *Cluſ. Hiſt.* 72. [c] Helenium à lachrymis Helenæ dicitur natum, & ideo in Helena inſula laudatiſſimum. Eſt autem frutex humi ſe ſpargens drodrantalibus ramulis folio ſimili Sarpillo. *Plin. Hiſt. l.* 21. *c.* 10. [d] Aunée.

grow

BL

Isle of JOURA
ancient Ghoara.

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Tab. I.

grow in *Macroniſi:* the [*c*] *After* with white Phlomos-leaves might be ſuſpected to be the firſt Sort of *Helenium* of *Dioſcorides*, if the Structure of its Root correſponded better with the Deſcription this Author makes of it. This After is common enough at *Macroniſi.*

Being apprehenſive of two Inconveniencies in this Iſland, namely, Banditti and Famine, we tarry'd but 24 Hours in it: and happy was it we returned to *Zia*, for from the 8th of *November* to the 21ſt, the Weather was ſo very tempeſtuous, we had certainly periſhed in that wretched Place, not having brought with us above five or ſix Days Proviſion: ſo we got away as ſoon as poſſible to *Zia*, from whence we could not ſet forward before the 21ſt of *November*, and thence we ſteer'd to *Joura*.

Joura, Gyarus, Gyara.

The *Romans* knew what they did, when they baniſh'd Offenders to this Iſland [*d*]: there is not a more diſagreeable barren place in all the *Archipelago*, not ſo much as a Plant of any curioſity: we found nothing but huge Field-mice, perhaps of the Race of thoſe that forced away the Inhabitants, as *Pliny* [*e*] reports. Some [*f*] Authors, to ſet forth the Wretchedneſs of the Country, made no ſcruple to ſay that theſe Creatures were forced to gnaw the Iron juſt as 'twas drawn out of the Mines. This ſhews there were Iron Mines in *Joura*, and truly the Soil looks diſmal enough to confirm it.

Joura at this day is intirely abandoned, and affords not any Footſteps of Antiquity: 'tis true,

[*c*] After tomentoſus, Verbaſci folio. *H. R. P.* [*d*] Aude aliquid brevibus Gyaris & carcere dignum. *Juv. Sat.* [*e*] Hiſt. Nat. lib. 3. cap 29. [*f*] Antigon. Cariſt. Narrat. Mirab. c. 21. Ariſt. lib. de Mirab. Auſc. Ælian. Hiſt. Anim. lib. 5. cap. 14. Steph. Byzant.

it

it was ever poor. [g] *Strabo* found in it but one Village, and that inhabited by none but beggarly Fiſhermen, one of whom was deputed to *Auguſtus*, to obtain a Diminution of their Tribute ſet at 150 Deniers. We recollected the Idea of this Miſery at ſight of three ghaſtly Shepherds, who had been ſtarving there ten or twelve days: they look'd as if they had been cut down from a Gibbet: they came to us, and without any Ceremony fell to rummaging our Caick for Bisket, which they ſwallow'd, hard as 'twas, without ever chewing; confeſſing they were forced to eat their Meat without either Bread or Salt, ſince the Badneſs of the Weather had prevented their Maſters, the Burghers of *Syra*, from ſending them their uſual Allowance.

Joura is but 12 Miles about, and *Pliny* well knew the Compaſs of it: it is 12 miles from *Syra*, coaſting it, and 18 from *Zia* from one Cape to the other; but above 25, to go from the Port of *Zia* to the Creek of *Joura*, whoſe Entrance is between the South and South-ſouth-eaſt, near the ugly Rock of *Glaroniſi*, or the *Iſle of Cormorants*.

In the Map of *Greece* done from M. *Baudrand*, there's mention of the Iſle of *Joura*, placed between *Syra* and *Andros*, and much larger than the firſt of thoſe Iſlands: in all probability they meant the *Joura* we're ſpeaking of; yet the Author of that Map ſets down another *Joura* near *Delos*, where 'tis certain there's no ſuch place. He put *Tragoniſi* and *Stapodia* juſt by *Nicaria*, tho' *Tragoniſi* is that he calls *Rocho*, a mile from *Mycone*, and *Stapodia* ſix miles farther, and above thirty miles off *Nicaria*. 'Tis a common thing for Geographers to add to the Creation, and form imaginary Countries, not of God Almighty's

[g] Rer. Geog. lib. 10.

making.

making. The ſame Author marks round *Milo* ſeparately the Iſles of *Rencomilo* and *Antimilo*, tho' they are only two Names of the ſame place, called *Rencomilo* by the *Greeks*, and *Antimilo* by the *Franks*. There's no Iſland of *Caura* between *Zia* and *Andros*, unleſs it be perhaps a ſmall Rock juſt by Port *Gaurio* of the Iſland of *Andros*, called *Gaurioniſi*. I could not find the Iſle *Camera*, placed by this Author between *Nio* and *Nanſio*; he calls *Sikino* that which he ſhould have called *Policandro*: the Iſle of *Sicandro* not being known in the *Archipelago*, 'tis likely it was ſwallow'd up by the Sea. I ſay nothing of the Situation of the Iſlands or their Towns, which for the moſt part are topſy-turvy in this Map, and much worſe in that of *Sophianus*. That of the *Mediterranean Sea* by M. *Berthelot*, Profeſſor of Hydrography at *Marſeilles*, is the beſt that has yet been publiſhed, eſpecially for the Latitudes. M. *Berthelot* is an ingenious Man, and rectifies his Maps every day from the Journals of Pilots; however, as Men often go from one place to another by different Winds, 'tis not ſurprizing there ſhould be ſomething to be chang'd in the Poſition of ſome Iſlands, eſpecially in the Contours of the Coaſts of the firm Land. The Iſle of *Scio* and Cape *Carabouron* are very well mark'd there; but there's ſomething wrong in the Iſle of *Meteline*, and the *Terra-firma* of *Aſia*. The *Archipelago* of *Mark Boſchini* is full of faults, as well as the Charts of that Sea done in *Italy*. The Plans of Towns by *Boſchini* are no better than thoſe of *Porcachi*. To make a good Chart of the *Mediterranean*, a Man ſhould follow the Deſign of the *Flambeau de la Mer*, printed in *Holland* in 1705. and ſtick to the Chart of M. *Berthelot* for the Latitudes: theſe are two valuable Performances. M. *de Liſle*, of the Academy Royal

Royal of Sciences, has newly publiſhed an excellent Chart of the *Archipelago*, from the Memoirs of ſeveral Perſons who have been perſonally there: being an able Coſmographer and ſkilful Aſtronomer, he has corrected their Obſervations with great exactneſs, and redreſs'd many things with reſpect to antient Geography.

Theſe are the Reflections we made at *Joura* in the night-time, as we lay in a ruinated Chapel, where we durſt not ſleep for fear the Field-mice ſhould come and gnaw our Ears; ſo we did not wait till Day to be going over to *Andros*.

ANDROS. ΑΝΔΡΟΣ. ANDRUS.

Andros, which *Pliny* ſets down to be ten miles off *Caryſto*, and thirty nine from *Zia*, had many [*b*] Names antiently. [*i*] *Pauſanias* ſays, that of *Andros* was given it by *Andreus*; and *Andreus*, according to [*k*] *Diodorus Siculus*, was one of the Generals whom *Rhadamanthus* appointed in this Iſland; which made a free Gift of itſelf to him, in like manner as moſt of the neighbour Iſlands.

[*l*] *Conon* carries the Genealogy farther, and tells us that this ſame *Andreus* or *Andrus* was Son of *Anius*, and that *Anius* was Son of *Apollo* and *Creuſa*. The Iſland we're ſpeaking of, was named *Antandros*, [*m*] becauſe, ſays he, *Aſcanius*, Son of *Æneas*, who was its Lord, gave it in ranſom to the *Pelaſgians*, whoſe Priſoner he was. *Stephens* the Geographer ſays nothing particular of *Andros*, only he doubts whether *Andrus* was Son of *Eurymachus* or of *Anius* his Brother.

[*b*] Antandros, Cauros, Laſia, Nonagria, Hydruſſa, Epagris. *Plin. Hiſt. l.* 4 *c.* 12. [*i*] Phocic. [*k*] Bibliot. Hiſt. lib. 5. [*l*] Narrat. [*m*] Αντὶ ἑνὸς ἀνδρὸς, pro uno Viro.

The

Pag 30.

ANDROS

An Ancient Fort.

B

B L

The Iſle of *Andros* ſtretches from North to South, and is but eighteen miles from *Joura*; but above thirty from one Port to another. We arrived the 22d of *November* at the Port of the Caſtle, the chief Town of the Iſland; the *Greeks* call it the lower Caſtle, [*n*] to diſtinguiſh it from the upper Caſtle, ten miles diſtant. The old Marble Monuments of this lower Caſtle ſhew plainly it was built on the Ruins of ſome antient and ſtately Town; perhaps by the Lords of *Andros*, who choſe this place for their Reſidence, and who built there a Fort on the Point of Land which ſeparates the Port in two. The Entrance of the Port is between the North and Eaſt-north-eaſt; but 'tis only fit for ſmall Veſſels. The Gentry think themſelves ſecure from the Corſairs in this Caſtle; more than that, it is the moſt agreeable and fertile part of the Iſland.

Going out of this Burgh, you enter one of the fineſt Champagnes in the World; on the left is the Plain of [*o*] *Livadia*, *i. e.* agreeable Spot: it is planted with Orange, Lemon, Mulberry, Jujeb, Pomegranate, and Fig-trees; nothing is to be ſeen but Gardens and Rivulets. The Cabbage called [*p*] *Chou-rave* is very common, as in all the other Iſlands; 'tis the ſame with that which at *Paris* they call *Chou de Siam*, ſince the Ambaſſadors of *Siam* came to the Court of *France*, tho' this Plant was long before known in *Europe*.

On the right hand of the Caſtle of *Andros* you enter the Valley of *Megnitez*, as pleaſant as the other, and water'd with thoſe pretty Springs which come from about the *Madona* of *Cumulo*, a noted Chapel above the Valley: theſe Springs

[*n*] Cato-caſtro, Apano-caſtro, *or* Corti. [*o*] Λιβάδι, Λιβαδάτι, Pratum, loca amœna. [*p*] Braſſica Gongylodes, *C. B. Pin.*

turn

turn eight or nine Mills; one of the moſt conſiderable of them iſſues from the ſame Rock as makes part of the Chapel.

The other Villages of the Iſland are,

Meſſi,	*Curelli*,	*Arna*,	*Lardia*,
Strapurias,	*Pitrofo*,	*Amelocho*,	*Gianiſtes*,
La Pichia,	*Megnitez*,	*Atinati*,	*Gridia*,
Livadia,	*Lamiro*,	*Vouni*,	*Piſcopio*,
Merta Chorio,	*Apſilia*,	*Caſtaniez*,	*Capraria*,
Aladina,	*Steniez*,	*Cochilu*,	*Aipatia*.
Falica,	*Vurcorti*,		

The Village of *Arna* is built in ſeparate Cluſters, adorn'd with Plane-trees and ſtreaming Rivulets: to go to it, you croſs the higheſt Mountain of the Iſland. Both it and *Amelocho* are inhabited by none but *Albanois*, ſtill dreſs'd in the Mode of their Country, and continuing to live ſo; *i. e.* without Faith or Law. The *Turks* engaged 'em to come hither, where are ſcarce 4000 Souls: the Lands look'd to be well manured. *Pliny* makes this Iſland to be but 93 miles about, the Inhabitants ſay 'tis 120.

The principal Riches of *Andros* conſiſt in Silk: tho' 'tis good for nothing but to make Tapeſtry, no more than that of *Thermia*, *Caryſto*, and *Volo*, yet does it fetch a Crown and a half *per* pound on the ſpot: they make above 10,000 pound *per ann.* Perhaps if it were well prepared, it might ſerve for Stuffs, Ribbands, and Sewing-work. The Iſland yields Wine and Oil enough for the Inhabitants: Barley is in much greater plenty than Wheat, which they are often forced to fetch from *Volo*. The Mountains of *Andros* are cover'd with Arbute-trees in many places: the Fruit thereof they diſtil to make Brandy: the black Mulberries yield alſo a fiery Spirit, not diſa-

diſagreeable, and they feed the Silk-worms with the Leaves of this Mulberry. The Pomegranates are exquiſite: you may have a hundred for [*q*] Three-pence: Lemons are almoſt as cheap, and ſo are Citrons [*r*].

The Cadi reſides in the Caſtle, with the Gentry of the Country and the Adminiſtrators: one or two of theſe latter are created every year. The Iſle paid 15,000 Crowns to the Capitation and Land-tax in 1700.

We went and paid our Reſpects to the Aga Commandant of the Iſland: he lives in an old ſquare Tower, to which you go up by fourteen ſtone Steps, whereon is placed a wooden Ladder of the ſame length, directly anſwering to the Door-ſill: upon the leaſt apprehenſion of Corſairs on the Coaſt, the Ladder is drawn up, and the Fire-locks prepared to give 'em a Reception. The Aga's Tower is out of town: we found him much indiſpoſed. He took very kindly a Preſent we made him, namely, a Cryſtal Bottle full of a volatile, aromatick, oily Spirit, proper to eaſe him in his Aſthmatick Fits. The whole Iſland is full of ſuch-like Towers, where the moſt [*s*] Subſtantial make their abode: they are ſtrong, and have only Dormer-windows and Sky-lights, as in Dungeons of Priſons.

The Inhabitants of this Iſland are all of the *Greek* Communion, except Meſſieurs *de la Grammatica*, two very rich Brothers, and very zealous for the *Latin* Church: in their Chapel it is that the Conſul of *France* hears Maſs. The *Latin* Biſhop has but 300 [*t*] Crowns a year. Some time ago a ſad Accident befel him: as he was

[*q*] *Two Parats.* [*r*] Malus medica fructu ingenti tuberoſo. *C. B. Pin.* [*s*] Ἄρχος, Ἀρχοντίας, Ἀρχοντάκης, Ἀφέντης pro Αὐθέντης; Nobilis Dominus, &c. [*t*] Τεσσαράκοντα.

paſſing over from *Andros* to *Naxia*, the place of his Birth, with his Robes and Church-plate, he was taken by the *Turks*, ſtript, baſtinado'd, put in the Gallies, and was fain to pay 500 Crowns for his Deliverance: he never could diſcover the leaſt colour of reaſon for their ſerving him ſo.

The *Greek* Biſhop has 500 Crowns a Year, and many comfortable Additions in this Iſland, which is ſo well ſtock'd with Papas and Caloyers: its chief Monaſteries are *Cruſo Pigni*, *Panacrado*, and *San Nicolo Soras*. And yet ſuch is the Ignorance of theſe Religious, that the Burghers were obliged, for the Education of their Children, to recall the Capuchins. Signior *Nicolo Condoſtalvo*, a rich Merchant of *Andros* now at *Venice*, contributed a hundred Crowns towards rebuilding their Convent, and ſettled ſixty Ducats a Year for ever towards its Maintenance, beſides the Preſent he made 'em of the Sacerdotal Veſtments, and the Plate for Divine Service. M. *Nicolachi de la Grammatica*, and ſome other Lords of the Country, tho' of the *Greek* Perſuaſion, have likewiſe been conſiderable Benefactors to the Church of theſe good Fathers dedicated to St. *Bernardin*, but not made uſe of theſe fifty Years paſt. What M. *Thevenot* relates concerning the Proceſſion on *Corpus Chriſti Day* in *Andros*, is ſtill practiſed there; *viz.* that the *Latin* Biſhop, who carries the Body of our Lord, treads upon the Necks of the Chriſtians that proſtrate themſelves in the Streets, of whatever Communion they be. The Jeſuits had a good Hoſpital in this Iſland, but they were forced to quit it ſome Years ago through the Oppreſſion of the *Turks*.

The 27th of *November* we went to ſee the Ruins of *Paleopolis*, two Miles from *Arna*, to the South-ſouth-weſt, beyond Port *Gaurio*. This Town, which bore the Name of the Iſland, as we are told

told by [*u*] *Herodotus* and [*x*] *Galen*, was very large, and ſituated advantageouſly on the Brow of a Hill that commands the whole Coaſt: there are ſtill to be ſeen the Reliques of a very ſolid Wall, eſpecially in a certain remarkable place, where ſtood belike the Citadel mentioned by [*y*] *Livy*. Here are fine Columns, Chapiters, Baſes, and ſome Inſcriptions, ſome of which ſpeak of the Senate, People of *Andros*, and Prieſts of *Bacchus*; which made me fancy the ſaid Inſcription was placed either on the Walls, or in the famous Temple of that Deity, and conſequently that it might point out the Situation of that Fabrick.

Advancing among theſe Ruins, we lit on a Figure of Marble, without Head and Arms: its Trunk was three foot ten Inches high, and the Drapery very fine. On the Side of a ſmall Brook that ſupplied the Town with Water, we obſerved two more Trunks of Marble Statues, which diſcover'd the maſterly Hand of the Carver: this Brook put me in mind of the Spring called [*z*] *Jupiter*'s *Preſent*, but we could not find it out: it may be bury'd among theſe Ruins, or perhaps this is the very Brook that went by that Name. Be that as it will, this Spring, according to the Report of *Mutianus*, had the Taſte of Wine in *January* [*a*]; and could not be far off, ſince *Pliny* [*b*] places it near the Temple of *Bacchus*, mentioned in the above Inſcription. The ſame Author ſays this Miracle laſted ſeven Days, and that this Wine became Water, upon being carried out of the View of the Temple. *Pauſanias* makes no mention of this Occurrence; but ad-

[*u*] Lib. 8. [*x*] De Simpl. Med. Facul. lib. 9.
[*y*] Lib. 31. c. 48. [*z*] Διὸς Θεοδόσια. Plin. Hiſt. Nat. lib. 2. c. 103.
[*a*] Non. Jan. [*b*] Hiſt. Nat. lib. 31. c. 2.

vances, that it was the general Belief, that every Year during the Feaſts of *Bacchus*, Wine flow'd from the Temple of that God in *Andros:* the Prieſts, no doubt, took care to keep up this Belief, by conveying a quantity of Wine through ſecret Canals.

The Port *Gaurio* is hard by theſe Ruins to the South-eaſt, and may contain a large Fleet. [*c*] *Alcibiades* put in there with a Fleet of a hundred Ships: he took and fortified the Caſtle of *Gaurium*, whence comes the Word *Gaurio* or *Gabrio*. The *Andrians* withſtood the *Athenians* with all their Forces, joined with the Succours they had received from *Peloponneſus*; but they were beaten, and conſtrained to ſhelter themſelves within the Walls of their Town; which *Alcibiades* not being able to take, went and ravaged the Iſlands of *Rhodes* and *Cos*, after he had left a ſtrong Garriſon in the Caſtle of *Gaurium*, commanded by *Thraſybulus*. This was not the firſt time the *Athenians* had viſited the Iſle of *Andros: Themiſtocles* had humbled the *Andrians* ſome Years before; for they having been a long time under the Dominion of the *Naxiots*, were the firſt that took party with the *Perſians*, whoſe Fleet had reduced almoſt the whole *Archipelago* [*d*]. The *Greeks* confederating, reſolved to attack the Town of *Andros*, and *Themiſtocles* not being able to levy Contributions on it, laid formal Siege to it: he being an excellent Soldier, as well as a rare Wit, order'd the Commandants of the Place to be told, that the *Athenians* had brought with them two mighty Deities, *Perſuaſion* and *Neceſſity*; and therefore he muſt have ſome of their Money by fair means or by foul. They made anſwer, that truly for their parts they had no other Deities but *Poverty* and *Impoſſibility*. The Town,

[*c*] Diod. Sic. Biblioth. Hiſt. lib. 13. [*d*] Lib. 5. & 8.

it

it is like, was taken by Storm, and the Iſland roughly treated, ſince [*f*] *Pericles* ſome time afterwards ſent thither a Colony of 250 Men; whereas the *Andrians* were accuſtom'd to ſend Colonies abroad into *Thrace* on the ſide of *Amphipolis*, ſubdu'd by *Braſidas* a *Lacedemonian* Captain [*g*].

Ptolemy [*h*], the firſt of the Name, being reſolv'd to free the Towns of *Greece*, [*i*] travers'd the whole *Archipelago* with a ſtrong Naval Force, and obliged the Garriſon of *Andros*, then engaged on the ſide of *Antigonus*, to ſurrender themſelves, and quit the place: whereby he reſtored that Town to its priſtine Liberty.

Attalus King of *Pergamus* laid ſiege to *Andros* with a *Roman* Army, which landed at Port *Gaurio*, call'd *Gauroleon* by *Livy* [*k*]: the Town made no great reſiſtance, and the Garriſon retiring into the Citadel, capitulated three days after. The *Romans* had all the Plunder: *Attalus* had the Iſland for his ſhare, which to prevent the diſpeopling of, he perſuaded the *Macedonians* that were preſent, and the Natives, to continue there. The *Romans*, upon the death of that Prince, being Heirs to all his Poſſeſſions, kept the Iſland till the *Greek* Emperors got it from 'em.

[*l*] *Andros* ſurrender'd to *Alexis Comnenes*, in his return from *Italy* to implore the Succour of the Cruſaders towards re-inthroning *John Angelo Comnenes* his Father, [*m*] who was diſpoſſeſs'd, impriſon'd, and depriv'd of Sight by his Brother *Alexis Comnenes Andronicus*. Some time after the taking of *Conſtantinople*, *Marinus Dandalo* ſeiz'd the Iſland of *Andros*: it was [*n*] afterwards poſſeſs'd by the Houſe of *Zeno*, and given in Dower

[*f*] Plutarch. in Pericl. [*g*] Diod. Sic. Biblioth. Hiſt. lib. 12. [*b*] Lagus. [*i*] Diod. Sic. ibid. lib. 20. [*k*] Lib. 31. c. 45. [*l*] 1203. [*m*] Du Cange Hiſt. of the Emp of Conſt. *b*. 1. [*n*] Idem, *b*. 2.

to *Cantiana Zeno* eſpous'd to *Courſin de Sommerive*, as is obſerv'd by Father *Sauger* [*o*], in the Life of *James Criſpo* eleventh Duke of *Naxia*. *Courſin*, the third of the Name, and ſeventh Lord of *Andros*, was ſtript by *Barbaroſſa*; but at the Solicitation of the Ambaſſador of *France*, *Solyman* II. reinſtated him in his Domains. *John Francis de Sommerive* was the laſt Lord of this Iſland; and his Subjects of the *Greek* Communion, after attempting to aſſaſſinate him, gave themſelves up to the *Turk*, that they might intirely get rid of the Yoke of the *Latins*.

Port *Gaurio* is the beſt Port of the Iſland, and the *Venetians* come thither to refreſh when they are at War with the *Turks*. Over againſt it is a very long Range of Rocks call'd *Gaurioniſi*: perhaps the Iſle call'd *Caura* by *Baudrand*. Night coming on, hinder'd us from ſearching after the Veſtigia of the Caſtle of *Gaurium*.

We were forced to lie at the Monaſtery of the Virgin [*p*], an ordinary piece of Building, tho' the Monks are very rich. They have laid aſide a good Cuſtom which they had in M. *Thevenot*'s time, that is to ſay, feaſting of Paſſengers: we muſt have faſted whether we would or no, but for M. *Gaſparachi*, who ſent us half a Sheep, with ſome excellent Wine and other Refreſhments. Next Day we ſaw at Maſs abundance of *Albanois* Women finely dreſs'd, much beyond the *Greek* Women, who don't dreſs near ſo well as any of theſe Iſlanders. The Women of *Andros* ſtuff their Coats with great Rolls of Cloth, which makes 'em look like a Fardingale.

The Weather beginning to be cold, and the Sea rougher every Day than other, we went over to *Tinos*, in order to withdraw to *Mycone*, and wait there for better Weather. The *Archi-*

[*o*] Hiſtory of the Dukes of the *Archipelago*. [*p*] Ἁγία.

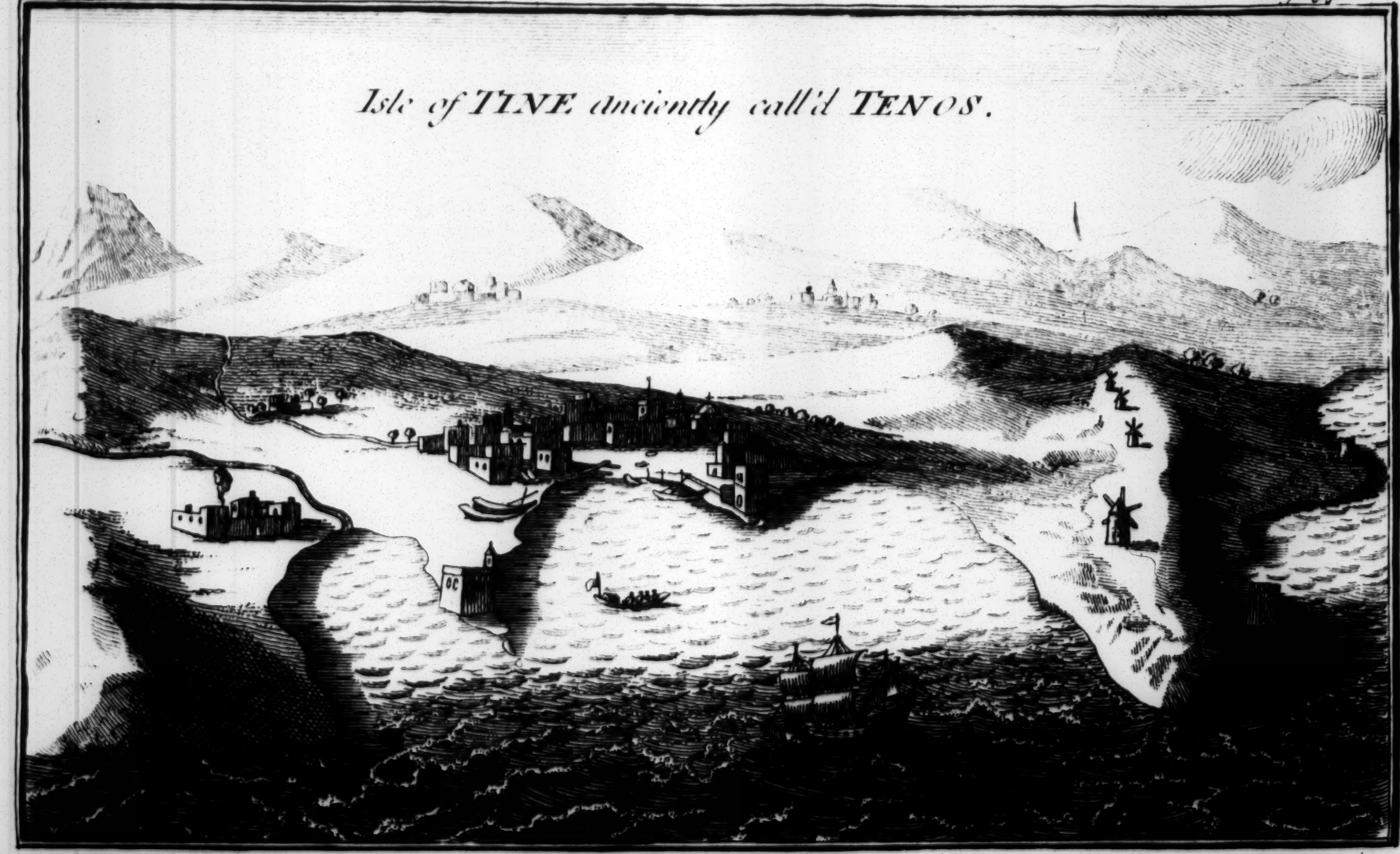
pelago


ANDROS.
Isles
TINE

B L

B 3 L

Isle of TINE anciently call'd TENOS.



pelago is very dangerous in Winter. *Dionyſius* [q] the Geographer had juſt reaſon to ſay there is no Sea toſſes its Waves higher, becauſe, as he very well obſerves, being full of Iſlands, the Waves daſhing againſt them with impetuoſity, muſt create a great agitation: and, as *Heſychius* ſays, [r] the Surges reſemble ſo many Goats skipping and bounding the Fields.

'Tis but a Mile, as *Pliny* obſerves, from *Andros* to *Tinos:* we croſs'd over the firſt of *December* in a Caick; for by reaſon of the ſix Rocks that are in the middle of the Canal, large Veſſels can't paſs. It is forty Miles from the Port of the Caſtle of *Andros* to that of St. *Nicolo* of *Tinos*, where we arrived not till Seven in the Evening; and the Officers refuſing at that Hour to take the trouble to peruſe our Certificate of Health, or to ſend to the Conſul of *France*, we were fain to lie in our Boat: they were indeed ſo civil, as to make us an offer of the Lazaretto, in company of ſome Slaves who were devour'd with Vermin.

Next Day the Conſul of *France* diſpatch'd a Viewer to the Fortreſs, to his Excellency M. *Lewis Cornaro*, Proveditore of the Iſland, who granted us what they call the *Pratique*, *i. e.* Licence to come aſhore.

The Iſle of *Tine* was antiently call'd *Tinos*, according to *Stephens* the Geographer, from one *Tenos* who firſt peopled it. *Herodotus* ſays, it was part of the Empire of the *Cyclades*, which the *Naxiots* poſſeſs'd in Days of yore. Mention is made of the *Tenians* among the People of *Greece*, who had fur-

TINE.
TENUS.
ΤΗΝΟΣ.

[q] —— ἔνθα τὸ κῦμα Ῥησσόμενον νησοίσι, περιβρέμεται Σποράδεσσιν. Οὐ γάρ τις κείνῳ ἐναλιγκία κύματα ὀφέλλει. Ver. 131, 132, 133. [r] Αἶγες τὰ κύματα Δωριεῖς. Heſych.

niſh'd Troops at the Battle of *Platea*, where *Mardonius*, General of the *Perſians*, was worſted; and the Names of all theſe People were graved on the right hand of a Baſis of *Jupiter*'s Statue, looking Eaſtward. By the Inſcription quoted by *Pauſanias* [*s*], the People of this Iſland ſhould ſeem to be at that time equal in Power to thoſe of *Naxos*, if not ſuperior. [*t*] And yet thoſe of *Tenos*, the *Andrians*, and moſt of the other Iſlanders, whoſe Intereſts were interwoven, being frighten'd at the exorbitant Power of the Orientals, made no heſitation in ſiding with them: *Xerxes* made uſe of them, and of the People of the Iſland of *Eubea*, to recruit his Army. The maritime Strength of the *Tineans* is noted in a very old Medal [*u*], ſtruck with the Head of *Neptune*, revered in an eſpecial manner here: the Reverſe repreſents the Trident of that God, accompany'd with a couple of Dolphins. *Goltzius* likewiſe ſpeaks of two Medals of *Tenos* with the ſame Type. *Triſtanus* [*x*] too, mentions a ſilver Medal of the *Tenians* with *Neptune*'s Head, and a Trident for the Reverſe.

The Borough of *St Nicolo*, built on the Ruins of the antient City of *Tenos*, inſtead of a Harbour, has nothing but a ſorry Creek looking to the South, from whence you deſcry the Iſland of *Syra* to the South-ſouth-weſt. Tho' there are not above 150 Houſes in the place, yet the Name of *Polis*, which it ſtill retains, and the ſeveral Medals and Monuments of Marble that are from time to time dug up there, permit us not to doubt its having been the Capital of the Iſland. *Strabo* [*y*] ſays, it was no great City, but that there was a very handſom Temple of *Neptune* in an adjoining Grove: this Temple had an Aſylum, the

[*s*] Eliac. prior. [*t*] Herod. lib. 8. [*u*] ΤΗΝΙΩΝ. Spon. Voyag. tom. 3. [*x*] Comment. Hiſt. tom. 2. [*y*] Rer. Geog. lib. 10.

Privi-

Privileges whereof were regulated by *Tiberius*, [*y*] as were likewiſe thoſe of the moſt eminent Temples of the *Levant*. *Philocorus*, cited by *Clemens Alexandrinus* [*z*], relates, that *Neptune* was honour'd in *Tenos* as a great Phyſician; and the ſame is confirm'd by ſome Medals. The King has one, mention'd by *Triſtanus* [*a*] and *Patin*: the Head is of *Alexander Severus*, on the Reverſe is a Trident with a Snake wreathing about it, the Emblem of Phyſick with the Antients: beſides, this Iſland was call'd the [*b*] Snake-iſland.

It is ſixty Miles in circuit, and ſtretches from North-north-weſt to South-ſouth-eaſt, full of bald Mountains, but the beſt manured of any in the *Archipelago*. All its Fruit is excellent; Melons, Figs, Grapes: the Vine thrives there to admiration, and has doubtleſs ſo done a long time; for M. *Vaillant* [*c*] ſpeaks of a Medal ſtruck with the Legend of this Iſland, on the Reverſe whereof is a *Bacchus*, holding in his Right Hand a Bunch of Grapes, and a Thyrſus in his left; the Head is of *Antoninus Pius*. The Medal [*d*] M. *Spon* bought here, is more antient: on one ſide is the Head of *Jupiter Ammon*, and on the other a Bunch of Grapes. They ſow but little Wheat in this Iſland, tho' a great deal of Barley.

The Fig-trees of *Tinos* are very low and branchy: the Olives come up very well, but there are not many of 'em: they fetch their Wood and Sheep from *Andros*. The Country is agreeable, and well water'd with Springs, which occaſion'd the Antients [*e*] to call it *Hydruſſa*, as they did moſt of the Iſlands abounding with Springs. We took notice before, that it went by the name of *Snake-iſland*, and *Heſychius* [*f*] of *Meletus* tells us, that

[*y*] Tacit. Annal. lib. 3. cap. 60, and 63. [*z*] Admonad Gentes. [*a*] Comment. Hiſt. tom. 2. ΤΗΝΙΩΝ. [*b*] Ophiuſſa. Plin. [*c*] Numiſm. Græc. [*d*] TH. [*e*] Steph. [*f*] Triſt. Comment. Hiſt. tom 2.

Neptune

Neptune made uſe of Storks to clear the Iſland of 'em: whether that be ſo or not, 'tis certain no Snakes are now to be ſeen there.

The Riches of *Tinos* conſiſt at preſent in its Silk: they get 16,000 pound weight every year: when we were there, it was worth a Sequin [*f*] *per* pound; ſometimes it riſes to three Crowns: our Countrymen bought up the greateſt part. Tho' the Silk of this place is the beſt prepared of any in *Greece*, yet it is not fine enough for Stuffs, but very fit for ſewing and to make Ribbands. The Silk Stockings of this Iſland are very good, but nothing can compare in beauty with the Gloves which are knit here for the Ladies. They who ſhip off Silk for *Venice*, pay no Duties of Export: they give Security to pay the Duties, if it ſhall be diſcover'd that the Silk was carry'd to any other place: the reaſon is, this Commodity paying the Duties of Import at *Venice*, it would in ſuch caſe pay twice in the Territories of that Republick.

The Fortreſs of *Tinos* is on a Rock that overlooks the Country, and is ſtronger by Nature than Art: the Guard of it is committed to fourteen ſhabby Soldiers, ſeven of them are *French* Deſerters: we counted about forty Braſs Cannon here, and two or three Iron. The beſt People of the Iſland dwell here, tho' there are not above 500 Houſes, which are much incommoded by the North-wind, as cutting as at *Paris*. The Proveditore's Palace is a ſorry Building: it is impoſſible for any Marble to continue long here, becauſe of the continual Moiſture occaſion'd by the Fogs, and the Chinks of the Terraces. The Jeſuits are well lodg'd, but their Church is too little to hold one half of their Votaries. Father *Prati*, Superior of the Houſe, gave us a genteel Reception, and we had the pleaſure to dine with the Fathers *Foreſti*, *Ca-*

[*f*] *The Sequin is worth two Crowns and a half.*

muti,

muti, and *Federic*. His Excellency, whom we waited on, to pay our Reſpects to him, invited us likewiſe to Dinner, and offer'd us Guards to attend us. M. *Antonio Betti*, one of the moſt noted Lawyers of *Tinos*, lent us his Houſe in the [g] Suburbs without the Fortreſs, where there are not above 150 Houſes; but then you have free Egreſs and Regreſs at any hour, whereas the Gates of the Fortreſs are ſhut early, and open'd late.

Beſides the Fortreſs of St. *Nicolo*, the chief Villages of this Iſland are,

Il Campo,
Il Terebado,
Lotra,
Lazaro,
Peraſtra,
Cumi,
Carcado,
Cataclifma,
Aitofolia,
Chilia,
Oxomeria, containing 5 Boroughs, *viz.* *Pyrgos*, *Vacalado*, *Cozonari*, *Bernardado*, and *Platia*;
Ciſternia,
Cardiani,
Diſado,
Mondado,
Maſtro-mercato,
Micrado,
Carea,
Filipado,
Comiado,
Arnado,
Pergado,
Cazerado,
Cuticado,
Smordea,
Cozonara,
Tripotamo,
Cigalado,
Agapi,
Volacos,
Fallatado,
Meſſi,
Muoſulu,
Stigni,
Potamia,
Cacro,
Triandaro,
Doui Caſtelli,
Diocarea,
Cicalada,
Sclavo-corio,
Croio,
Monaſterio.

The Proveditore's Poſt does not bring him in above 2000 Crowns, and therefore at *Venice* they look on it as a Place of Mortification: he has the Tenth of all Wares, except Silk, for which he has about three Crowns every Hundred-weight, if it be bound for any Place beſides *Venice*; otherwiſe, nothing at all.

[g] Il Borgo.

The

The Biſhop of *Tinos* has 300 Crowns a year ſettled Income, and 200 Crowns the Emoluments of his Church; his Clergy too are a notable Body, and amount to above 120 in Number. The *Greeks* have full 200 Papas, ſubject to a Protopapas; but they have never a Biſhop of their Communion, and in many things are dependent on the *Latin* Biſhop: a *Greek* can't be a Prieſt till this Biſhop has examin'd him. After the Candidate has upon Oath acknowledg'd the Pope and the Apoſtolick *Roman* Church, the *Latin* Biſhop gives him his Dimiſſory Letter, in caſe he be 25 Years old; then he is conſecrated by ſome *Greek* Biſhop from an adjacent Iſland, to whom he allows ten or twelve Crowns for his Voyage. On the Day of Conſecration the new Prieſt gives three Pound of Silk to the Proveditore, the like to the *Latin* Biſhop, and a Crown and a half to the Protopapas, who had given his Atteſtation as to his Morals.

In all Proceſſions, and Eccleſiaſtical Functions the *Latin* Clergy have the Precedence: whenever the *Greek* Prieſts enter the *Latin* Churches in a Body, they uncover their Heads according to the Cuſtom of the *Latins*, which they do not in their own Churches. When Maſs is ſaid in preſence of both Bodies of Clergy, after the *Latin* Sub-deacon has ſung the Epiſtle, the ſecond Dignitary of the *Greek* Clergy ſings it in *Greek*; and when the *Latin* Deacon has ſung the Goſpel, the firſt *Greek* Dignitary, or the Chief of the Prieſts, ſings likewiſe the Goſpel in *Greek*. In all the *Greek* Churches of the Iſland there's one Altar for the *Latin* Prieſts: they have full Liberty in the *Greek* Church to preach on any Controverſial Subjects between them and the *Latins*.

In the *Latin* Churches none but ſimple Chaplains are amovable at pleaſure of the Biſhop.

On:

Women of the Isle of
TINE.



One *Nuncio Vaſtelli*, a Surgeon of *Malta*, having acquired an Eſtate at *Tinos*, and being without Iſſue of his own, adopted the Recolet Friars [*b*], and built them a Church and Convent in the Country: theſe Fathers are exceedingly beloved, but they have not many Houſes in the *Levant*.

The Wives of Citizens and Peaſants are dreſs'd after the *Venetian* manner, the other like the *Candiot* Women.

As for what concerns the Hiſtory of this Iſland, your Lordſhip knows it is the ſole Conqueſt remaining to the *Venetians*, of all that they won under the *Latin* Emperors of *Conſtantinople*. *Andrew Gizi*, from whom is deſcended the Sieur *Janachi Gizi*, whom you have made Conſul of this Iſland and that of *Mycone*, ſubdu'd *Tinos* about the Year 1207, and the Republick has enjoy'd it ever ſince, in ſpite of the *Turks*. It was indeed very near being taken by that *Barbaroſſa*, who in 1537 reduced almoſt all the *Archipelago* for *Solyman* II. *Andrea Moroſini* ſays it ſurrender'd without ſtriking a ſtroke, of which being ſoon after aſhamed, they ſent to the Proveditore of *Candia* for Succours, with whoſe help they drove out their new Maſters. They don't tell the Story exactly in the ſame Manner at *Tinos*: *Barbaroſſa*, they tell you, ſo ſtraiten'd the Garriſon, that they beat a Parley; but the Gentry perceiving none but the Inhabitants of the Towns of *Arnado*, *Triandaro*, and *Doui Caſtelli*, diſpos'd to capitulate, fell upon the *Turks* ſo vigorouſly, they were forced to raiſe the Siege: they add, that the Soldiers of the Garriſon, in their Fury, blew up the Officer, whom the Captain-baſhaw had ſent to regulate the Articles of Capitulation.

Ever ſince, by way of reproach to the Inhabitants of theſe three Villages, the firſt of *May*

[*b*] Zoccolanti.

the

the Proveditore, accompany'd with the Peaſants and Feudatories of the Republick, follow'd by the Militia with the Standard of St. *Mark*, marches on Horſeback to the Church on the Mountain of *Cecro*; and there after thrice crying aloud, *St.* Mark *for ever!* there is great firing of ſmall Arms: then they go to dancing, and conclude with a Banquet. The Feudatories who fail to appear at this Ceremony, are fined a Crown the firſt Time; and loſe their Fiefs for ever, if they make default three Times.

Leunclavius [*i*] ſays, that in 1570 the Emperor *Selim* ſent to demand of the Senate of *Venice* the Reſtitution of the Iſle of *Cyprus*; and on their Refuſal, *Pialis* Captain-baſhaw made a Deſcent at *Tinos*, where he put all to Fire and Sword. *Moroſini* ſays [*k*], that in the ſame Year the *Turks* laid vigorous Siege to the Fortreſs of *Tinos*; that *Eva Muſtapha* landed 8000 Men there, and that this was done at the Requeſt of the *Andrians*; but it miſcarry'd, becauſe the Proveditore *Paruta* had made ſuch Preparation to receive 'em, that the *Turks* were conſtrain'd to raiſe the Siege and be gone, after having burnt the faireſt Villages of the Iſland. Two Years after, they ravag'd it the third Time, under the Command of *Cangi Alis*.

Tho' the *Venetians* have no regular Troops in this Iſland, yet in caſe of an Alarm they can at the firſt Signal get together above 5000 Men: each Village maintains a Company of Militia, furniſh'd with Arms at the Prince's Charge, and frequently muſter'd and exercis'd. In the laſt War *Mezomorto* the Captain-baſhaw wrote to the Proveditore, the Gentry, and the Clergy of the Iſland, that he would deſtroy Man, Woman, and Child, unleſs they paid him the Capitation-

[*i*] Supplem. Annal. Turc. [*k*] Hiſt. Venet. lib. 9, & 11.

tax:

tax: he was told, he might come and fetch it; and when he appear'd with his Gallies, the Proveditore *Moro*, a good Soldier, march'd out of the Intrenchments of St. *Nicolo* at the Head of a thouſand Men, who with their briſk firing prevented the Baſhaw's landing, and ſent his Gallies packing. To make a Conqueſt of *Tinos*, there needs no more than to amuſe the Troops at St. *Nicolo* while a Deſcent is carrying on at *Palermo* [*l*], the beſt Port of the Iſland to the North: Theſe Troops, which might ruin the Country, and eaſily get Subſiſtence from *Andros*, would ſoon ſtarve the Fortreſs, the only Bulwark of the Iſland; for St. *Nicolo* is open on every Side.

The Badneſs of the Weather hinder'd our ſimpling at *Tinos*; yet we took notice of ſome fine Plants, among others, that which yields the Manna of *Perſia:* but we could not go ſee the other Curioſities of the Iſland, ſuch as the Cavern of *Eolus*, the Damſels Tower, the Reliques of *Neptune*'s Temple, the *Madona Cardiani*; happy that we had croſs'd the Canal of *Mycone*, where we arriv'd not without Danger of being overſet. This confirm'd us in the Sentiment of thoſe, who fancy'd the *Archipelago* was call'd by the Antients the *Ægean Sea*, becauſe the leaſt Blaſt of Wind ſets the Waves a dancing like ſo many Goats, as has been ſaid before.

We ſhall cloſe this Letter with the Geographical Station we made from the Top of the Fortreſs of *Tinos*.

Joura Weſt.

Syra South-weſt.

Andros between the North-weſt and North-north-weſt.

[*l*] Palermo *is derived from* Πάνορμος, Panhormus, *a Port for all ſorts of Shipping.*

Paros

Paros South.

Delos between the South-ſouth-eaſt and the South.

Scio between the North-eaſt and the North-north-eaſt.

Cape *Carabouron* North-eaſt.

Scala-nova Eaſt-north-eaſt.

Samos between the Eaſt and Eaſt-north-eaſt.

Nicaria Eaſt.

Fourni Eaſt-ſouth-eaſt.

Mycone South-eaſt.

Amorgo between the South-eaſt and South-ſouth-eaſt.

Naxia between the South-ſouth-eaſt and the South.

I am, &c.

LETTER

LETTER II.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

THE Hiſtory of *Scio* is too voluminous to be brought into the Compaſs of a Letter: all that I ſhall therefore do at preſent, is to entertain you with what has occur'd there in our Days, as likewiſe with a plain Deſcription of the Iſland.

Deſcription of the Iſlands of Scio. Metelin, Tenedos, *and* Nicaria.

Antonio Zeno, Captain-general of the *Venetian* Army, came before the Town of *Scio* on the 28th of *April*, 1694, with 14000 Men, and began to attack the Caſtle towards the Sea, the only Place of Reſiſtance throughout the Country: it held out but five Days, tho' defended by 800 *Turks*, and ſupported by above 1000 Men well arm'd, that might throw themſelves into it without the leaſt Oppoſition to the Land-ſide. Next Year, *Febr.* 10. the [*m*] *Venetians* loſt it with the ſame Eaſe they had taken it, and precipitately abandon'd it after the Overthrow of their Naval Army in the Iſlands of *Spalmadori*, where the Captain-baſhaw *Mezomorto* commanded the *Turkiſh* Fleet. The Terror was ſo great in *Scio*, they left behind them their Ammunition and Cannon; the Troops ran away in Diſorder, and 'tis at this day a common Saying in the Iſland, That the Soldiers took every Fly to be a Turbant.

[*m*] Αἱ νῆσοι Οἰνοῦσσαι. Herod. lib. 1. Thucyd. lib. 8.

The *Turks* enter'd it as a conquer'd Country: but the *Greeks* very artfully threw all the Blame on the *Latins*, tho' they had no hand in the Irruption of the *Venetians*. They hang'd four of the moſt eminent Perſons of the *Latin* Perſuaſion, and who had honourably bore the chief Offices; *Pierre Juſtiniani*, *Franceſco Drago Burgheſi*, *Domenico Stella Burgheſi*, *Giovanni Caſtelli Burgheſi*. The *Latins* were forbid to wear Hats; they were alſo obliged to get ſhaved, quit the *Genoeſe* Habit, alight from their Horſe at the City Gate, and reſpectfully ſalute the meaneſt *Muſſulman*: the Churches were pull'd down, or turn'd into Moſques; the *Latin* Biſhop *Leonardo Baharini*, and above ſixty of the beſt Families follow'd the *Venetians* to the *Morea*, where died this Biſhop ſome time after he had been preſented to a new Biſhoprick: The Suſpicion which the *Turks* had conceiv'd of him and the *Latins* favouring this Expedition, was increas'd by the Marks of Eſteem the *Venetians* ſhew'd this Prelate. Theſe poor *Latins*, who, at the Inſtigation of the *Greeks*, are every day teiz'd with freſh Diſputes, take all very patiently, and aſſiſt very devoutly at Divine Service in the *French* Vice-conſul's Chapel, which is a very large one and well ſerv'd.

The publick Exerciſe of the Catholick Religion was the moſt valuable Privilege the *Sciots* enjoy'd, through the means of the Kings of *France*; but it has been taken away under colour of Rebellion: Divine Service was perform'd there with the ſame Ceremonies as in the Heart of *Chriſtendom* itſelf. The Prieſts bore the Holy Sacrament to the Sick in full Liberty at Noon-day: the Proceſſion of *Corpus Chriſti* was made with the utmoſt Solemnity, the Clergy walking in their proper Habits under Canopies, and bearing Cenſers in their

their Hands: in fine, the *Turks* uſed to call this Iſland *Little Rome*. Beſides the Churches in the Country, the *Latins* had ſeven in Town: the Cathedral is converted into a Moſque, as alſo the Church of the Dominicans; the Church of the Jeſuits, dedicated to St. *Anthony*, is turn'd into an Inn; thoſe of the Capuchins and the Recolets, our Lady of *Loretto*, and that of St. *Anne*, are pull'd down. The Capuchins had alſo within 500 Paces of the Town, the Church of St. *Roch*, where they uſed to bury the *French*; but it has ſhared the ſame Fate with the reſt. The Country Churches were St. *Joſeph*, two Miles diſtant from the Town; *Our Lady of the Conception*, two Miles and a half; St. *James*, a Quarter of a Mile; the *Madona*, a Mile and a half; the *Madona of Eliſha*, two Miles and a half; St. *John*, half a Mile.

The *Latin* Fathers had likewiſe Liberty to ſay Maſs in ten or twelve *Greek* Churches, and ſome Gentlemen had Chapels in their Country Houſes. The Biſhop had an Allowance of 200 Crowns from the Pope, beſides conſiderable Perquiſites. There are ſtill at *Scio* 24 or 25 Prieſts, without reckoning the Religious of the *French* and *Italian* Nations, who have loſt their Convents. After *Scio* was taken, the *Turks* aſſeſs'd the Prieſts to the Capitation-tax; but M. *de Riants*, Vice-conſul of *France*, got 'em exempted. The Nuns are not cloiſter'd here, any more than in the other Parts of the *Levant*: the Principal are of the Order of St. *Francis* or St. *Dominick*, both under direction of the Jeſuits.

The *Greek* Biſhop is in very good Circumſtances; he has above 300 Churches in Town, and the whole Iſland is full of Chapels. The *Greek* Monaſteries there enjoy large Revenues; that of St. *Minas* conſiſts of fifty Caloyers, and that of

St. *George* of about twenty-five: the moſt conſiderable is *Neamoni* [*n*], that is to ſay, *New Solitude*, ſituated within five Miles of the Town: we went thither the fifth of *March*, 1701. This Convent pays 500 Crowns to the Capitation: it has 150 Caloyers, who never eat together but on Sundays and Holy-days; the reſt of the Week they provide for themſelves as well as they can, the Houſe allowing 'em nothing but Bread, Wine, and Cheeſe: ſuch of 'em as have wherewithal, live voluptuouſly, and keep their Horſes. This Convent is very large, and looks more like a Town than a Religious Houſe: it is ſaid to poſſeſs an eighth part of the Revenue of the whole Iſland, and has coming in above 50,000 Crowns a Year Penny-rent. Over and above the continual Acquiſitions by way of Legacies, there's not a Caloyer but helps to enrich it: they not only pay down 100 Crowns for their Admiſſion, but at their Death they muſt give all they are worth, either to the Convent, or ſome of their Kindred, who can't inherit above a Third of it; nor that, unleſs he becomes a Member of the ſame Religious Community: thus have they found the Secret of hedging in the whole. The Convent is on a little Hill well manured, but very lonely, amidſt huge Mountains very diſagreeable to the View.

Tho' the Church is dark, yet it is reckon'd one of the beſt in all the *Levant*: it is intirely *Gothic*, except the Moulds for the Arches: the Paintings are ſo horribly done, they'd frighten you, in ſpite of the Gilding they are loaded with: each Saint's Name is put at the bottom, leſt you ſhould miſtake him for his Neighbour. The Emperor *Conſtantine Monomachus*, who, as the Monks told us, caus'd this Church to be built,

[*n*] Νεαμόνη, *New Solitude.*

is

is painted there, with his Name to it. The Columns and Chapiters are Jaſper, of the growth of the Country, but clumſily diſpos'd: the Stone has no manner of Luſtre: there's enough of it about this Monaſtery, but that which is employ'd in this Church, was dug out of the antient Quarries of the [o] Iſland hard by the Town. *Strabo* [p] has taken notice of theſe Quarries, and *Pliny* ſays, the firſt Jaſper was diſcover'd there. When theſe Walls were raiſing, *Cicero* happening to be there, they ſhew'd him this Stone as a Curioſity; he told 'em, [q] it was a beautiful Stone, but it would be much more ſo, if it came from *Tivoli*; thereby inſinuating, that they would be Maſters of *Rome* if they had *Trivoli*, or that their Stone would be more eſteem'd if it were far fetch'd. In all likelihood it was here that *Cicero* was inform'd of a Satyr's Head found in theſe Quarries, [r] naturally deſcribed on one of theſe Stones.

The Inhabitants of *Scio* agree that their Iſland is 120 Miles about: *Strabo* makes it but 900 Stadia, that is, 112 Miles and a Half; *Pliny* mounts it to 125,000 Paces. All this may be true; for beſides that the difference of theſe Meaſures is no great Matter, the meaſuring the Circumference of an Iſland is the leaſt exact Method for finding its Dimenſions, becauſe of the Inequality of the Coaſts, which moſt commonly are only gueſs'd at. The Iſland of *Scio* ſtretches from North to South; but it is narrower towards the Middle, terminated to the South by [s] *Cabo Maſtico* or [t] *Catomeria*, and to the North by

[o] Λατόμι. [p] Ἔχει δ' ἡ νῆσος καὶ λατόμιον μαρμάρου λίθου. Strab. Rer. Geog. lib. 13. [q] Multo, *inquit*, magis mirarer, ſi Tiburtino lapide feciſſetis. [r] In Chiorum lapidicina ſaxo diſciſſo caput extitit Paniſci. *Cic. de Divin.* [s] An. τὸ Ποσειδιον. Strab. ibid. [t] *Lower part of the Iſland.*

that of [*u*] *Apanomeria*. The Town of *Scio* and *le Campo* are about the Middle Eaſterly on the Edge of the Sea. This Town is large, delightful, and the beſt built of any in the *Levant*: the Houſes are beautiful and commodious, the Roof terminates in Timber-work cover'd with either flat or ridge Tiles: the Terraces are well cemented, and 'tis plain the *Sciots* have retain'd the *Genoeſe* Way of Building, that *Italian* People having embelliſh'd all the Towns of the Eaſt, where they once ſettled. To conclude, after we had ſpent a Twelvemonth in the *Archipelago*, and ſaw nothing but Mud Houſes, the Town of *Scio* look'd like a Jewel, tho' not very lightſom, and paved with Flint-ſtones like our Towns in *Provence*: The *Venetians* in the laſt War beautify'd *Scio*, by levelling the Houſes about the Caſtle, where is now a fine Eſplanade.

This Caſtle is an old Citadel built by the *Genoeſe* on the Edge of the Sea: it can batter the Town and the Port, but there's one part of the Town by which it ſeems to be commanded: 'tis ſaid there are 1400 Men in Garriſon: there ſhould be 2000, in proportion to its Circuit. 'Tis defended by round Towers, and an indifferent Ditch: within it there's nothing but Cluſters of Houſes inhabited only by *Muſſulmen*, or the *Latin* Gentry, as appears from the Coat-armour of the *Juſtiniani*, *&c.* ſet up in many Places. The *Turks* are every day repairing the Damage done to their Houſes by the *Venetian* Bombs: they have likewiſe built a neat Moſque.

The Port of *Scio* is the Rendevouz of all Shipping that goes either up or down, that is, either to *Conſtantinople*, or from thence into *Syria* and *Egypt*; yet is it none of the beſt Harbours, tho' *Strabo* [*x*] ſays it can hold a Fleet of fourſcore

[*u*] *Upper part of the Iſland.* [*x*] Rer. Geog. lib. 10.

Ships.

Ships. At preſent there's only a ſorry Mole, built by the *Genoeſe*, form'd by a Jettee level with the Surface of the Water: the Entrance is narrow, and dangerous by reaſon of the Rocks, which are but juſt cover'd with Water, and could hardly be avoided, was it not for the Light-houſe ſet upon the Rock of St. *Nicholas*. We left in this Port ſeven *Turkiſh* Gallies and three *Tripoli* Men of War: generally there remains here a Squadron of Gallies.

As for the Country, [*a*] *Athenæus* had good reaſon to call it a mountainous rugged Iſland; and yet at that time theſe Mountains were render'd more agreeable by the Woods, whereas they are now very bare; yet in ſome Places there are abundance of Orange, Citron, Olive, Mulberry, Myrtle, Pomegranate Trees, without reckoning Maſtick and Turpentine. The Country does not want for Corn; but it not yielding a ſufficient Quantity, they fetch it from time to time from the *Terra-firma*: and for this Reaſon the Chriſtian Princes could not long keep this Iſland, if they were at War with the *Turks*. *Cantacuzenus* reports, that *Bajazet* ſtarv'd all the Iſlands, by prohibiting Corn to be carry'd to 'em: it would be difficult to maintain a Settlement in the *Archipelago*, without being in poſſeſſion of the *Morea* or *Candia*, to ſupply Proviſions. The Town of *Geſme*, which ſome will have to be the antient Town of *Erythrea*, uſed to furniſh *Scio* with Corn. The Fertility of *Aſia* is incredible. *Geſme* is over againſt *Scio*, on this ſide Cape *Carabouron*.

As for Wine, *Scio* has enough and to ſpare: it is pleaſant and ſtomachical: Quantities are exported to the neighbouring Iſlands. [*y*] *Theopompus* in *Athenæus* ſays it was *Oenepion* the Son of *Bac-*

[*x*] Ἡ δὲ νῆσος ἐστὶ τραχεῖα καὶ κατάδενδρος. Athen. Deipn. lib. 6. [*y*] Deipn. lib. 1.

chus that taught the *Sciots* the Culture of the Vine; that the firſt Red Wine was drank here, and that the Inhabitants ſhew'd their Neighbours how to make Wine. [z] *Virgil* and *Horace* had no Averſion to the Wines of *Scio: Strabo* [*a*], who ſpeaks of 'em as the beſt Wines in *Greece*, extols particularly one part of the Iſland oppoſite to that of *Pſyra*, or *Pſara* as they now-a-days pronounce it; and *Pſara*, has nothing elſe but this Liquor to make itſelf known by in the *Levant*. Not long ago the Troops of *Mezomorto* deſtroy'd the Vineyards of *Antipſara*, which likewiſe was wont to produce great Quantities of Wine. *Pliny* [*b*] often ſpeaks of the Wines of *Scio*, and quotes *Varro*, the moſt Learned of the *Romans*, to prove that they uſed to preſcribe it at *Rome* in Stomachical Caſes. *Varro* likewiſe reports, that *Hortenſius* left above 10,000 Pieces of it to his Heir. *Cæſar* [*c*] regaled his Friends with it in his Triumphs and Sacrifices to *Jupiter* and the other Deities: but *Athenæus* [*d*] deſcends more circumſtantially into the Nature and Qualities of the Wines of *Scio:* They help, he ſays, Digeſtion, they fatten, they are wholeſom, and exceed all other Wines in Deliciouſneſs of Taſte, eſpecially thoſe about *Ariuſa*.

At *Scio* they plant their Vines on the Hills, and cut the Grapes in *Auguſt*, and let 'em lie in the Sun to dry for ſeven or eight Days; after which they preſs 'em, and then let 'em ſtand in Tubs to work, the Cellar being all the while cloſe ſhut. When they would make the beſt Wine, they mix among the black Grapes a ſort [*e*] of white one,

[z] Vina novum fundant calathis Arviſia Nectar. *Eclog.* 5. *verſ.* 71. [*a*] Ἡ Αειυσία χώρα οἶνον ἄριστον φέρουσα τῶν Ἑλληνικῶν. Strab. Rer. Geog. lib. 3, & 14. [*b*] Hiſt. Nat. lib. 14. cap. 7, 14, & 15. [*c*] Cæſar. Epulo apud Plin. [*d*] Deipn. lib. 1. [*e*] Αἱ σταφυλαὶ Ροδαχιναὶ, Ροδανικὸν, Perſicum.

which

which ſmells like a Peach-kernel; but in making Nectar, ſo call'd even to this day, they make uſe of another kind of Grape, ſomewhat ſtiptick, [*g*] which makes it difficult to ſwallow. The Vineyards moſt in eſteem are thoſe of *Meſta*, from whence the Antients had their Nectar: *Meſta* is as it were the Capital of that famous Quarter call'd by the Antients *Arioufia*.

From hence we may eaſily comprehend, why we ſee in *Goltzius* [*h*] ſome Medals of *Scio* with Bunches of Grapes for the Impreſs: on others were repreſented [*i*] Pitchers or Jars ſharp pointed at bottom, and with two Ears at the Neck: this Figure was proper for ſeparating the Lees, which precipitated to the point after they had bury'd 'em: then they rack'd off the Wine. But it is not eaſy to account for the Repreſentation of a *Sphinx* on the Reverſe of theſe Medals, unleſs the *Sphinx* ſerv'd the *Sciots* for a Symbol, as the Owl did the *Athenians*.

There is not much Oil got in *Scio*, the beſt Crop yields but about 200 Hogſheads; each Hogſhead weighing 400 Oques: the Oque at *Scio* is but three Pound two Ounces. Our Countrymen get a good deal of Honey and Wax of this Iſland; but the moſt conſiderable Merchandize is their Silk: of this they make, one year with another, 60,000 Maſſes, according to their way of reckoning; that is, 30,000 Pounds, the Maſs weighing half of our Pound. Almoſt all this Silk is uſed in the Iſland, in the Manufactures of Velvet, Damask, and other Stuffs, deſign'd for *Aſia*, *Egypt*, and *Barbary*. Sometimes they mix Gold and Silver in theſe Stuffs, according to the Fancy of the Workers or Merchants. Every Pound of Silk pays at the Cuſtom-houſe

[*g*] Κυανοπυκνίτης. [*h*] De Inſul. Græc. Tab. 15, & 16.
[*i*] Diota.

four

four Timins, that is, twenty pence; in 1700 it ſold for 35 Timins the Pound: the Buyer pays the Cuſtom. The *Turks* and *French* pay 3 *per Cent.* for all the Commodities of the Iſland: the *Greeks*, the *Jews*, and the *Armenians* pay 5 *per Cent.* Theſe Duties are farm'd at 25,000 Crowns [*k*], payable to the Chief Treaſurer of *Conſtantinople.*

The other Wares of the Iſland are Wooll, Cheeſe, Figs, and Maſtick: the Traffick of Wooll and Cheeſe is not ſo conſiderable as that of Figs: beſides what are ſpent in making Brandy, they ſend away great quantities of 'em to the neighbouring Iſlands. Theſe Figs they rear by Caprification; but to preſerve 'em, they are forced to oven 'em, where they loſe their taſte. They have no Salt-pits in *Scio:* they fetch their Salt from *Naxia* or *Fochia.*

Before we ſpeak of the Maſtick, we muſt obſerve, that the Towns of the Iſland are diſtinguiſh'd into three Claſſes; namely, thoſe *del Campo*, thoſe of *Apanomeria*, and thoſe where they plant Lentisk-trees, from whence the Maſtick in Tears is produced. The Villages *del Campo*, or thoſe in the Neighbourhood of the Town, are *Baſilionica*, *Thymiana*, *Charkios*, *Neocorio*, *Berberato*, *Ziphia*, *Batili*, *Daphnona*, *Caries*, and *Petrana*; this laſt almoſt empty.

The Villages of *Apanomeria* are *St. George*, *Lithilimiona*, *Argoui*, where Charcoal is made, *Anobato*, *Sieroanta*, *Piranca*, *Purperia*, *Tripez*, *St. Helene*, *Caronia*, *Keramos*, *Aleutopoda*, *Amarca*, *Fita*, *Cambia*, *Viki*, *Amalthos*, *Cardamila*, *Pytios*, *Majatica*, *Voliſſo*, where it is ſaid they can ſenſibly diſcern the Sea to boil; peradventure, not unlike thoſe Bubblings of hot Water in *Milo*. *Spartonda* is another Village in the ſame Quarter, at the

[*k*] *Fifty Purſes.*

foot

foot of Mount [*l*] *Pelince*, the higheſt Mountain in all the Iſland, and now known by the name of [*m*] *Spartonda*: on its top is built the Chapel of St. *Elijah*, hard by an excellent Spring: there's the Ruins of no body knows what old Caſtle [*n*] ſituated on the ſame Mountain. Near the Village of *Calantra* there are ſeveral hot Springs.

The Lentisk-tree Villages are *Calimatia*, *Tholopotami*, *Merminghi*, *Dhidhima*, *Oxodidhima*, *Paita*, *Cataracti*, *Kini*, *Nenita*, where's the famous Chapel of St. *Michael*, *Vounos*, *Flacia*, *Patrica*, *Calamoti*, *Armoglia*, where they make Stone Pots, *Pirghi*, *Apolychni*, *Elimpi*, *Elata*, *Veſta*, *Meſta* in the renown'd *Arviſian* Field.

All the Lentisk-trees belong to the Grand Signior, and they can't be ſold but under condition that the Purchaſer pay the ſame quantity of Maſtick to the Emperor: generally the Land is ſold, and the Trees reſerv'd.

Theſe Trees are very wide ſpread and circular, ten or twelve foot tall, conſiſting of ſeveral branchy Stalks, which in time grow crooked. The biggeſt Trunks are a foot diameter, cover'd with a Bark greyiſh, rugged, chapt: the Branches are ſubdivided into variety of Boughs laden with Leaves, conſiſting of divers Couples rang'd on a Slip hollow'd gutter-wiſe, two Inches long, and a Line broad. The Leaves are diſpos'd in three or four Couples on each ſide, about an Inch long, narrow at the beginning, pointed at their extremity, half an Inch broad about the middle. From the Junctures of the Leaves grow Flowers in Bunches like Grapes: the Fruit too grows like Bunches of Grapes, in each Berry whereof is contain'd a white Kernel. Theſe Trees blow in

[*l*] Τὸ Πελλιναῖον ὄρος. [*m*] Τὸ ὄρος τῆς Σπαρτώνδας.
[*n*] Συκέας Κάστρον.

May:

May: the Fruit does not ripen but in Autumn and Winter.

They plant a great many Lentisks in *Provence* and *Languedoc*, but their Leaves are not ſo large as in the *Levant*. [*o*] *Gaſſendus* obſerves, that about *Toulon* they yield ſome Grains of Maſtick, if they are cut. All things conſider'd, it is not the Culture makes 'em productive of Maſtick, as is commonly thought; even in *Scio* there are many that yield hardly any thing: ſuch Stocks therefore as plentifully ſhed their nutritious Juice by Inciſions, muſt be preſerv'd and propagated. They ſometimes prune 'em by Moon-light in *October*. Perhaps if they made Inciſions in theſe Trees in *Candia*, in the Iſlands of the *Archipelago*, and in *Provence* too, ſome of 'em would yield as much Maſtick as thoſe of *Scio*. How many Pines do we ſee in the ſame Foreſts, which ſcarce afford any Roſin, tho' they are the ſame Species with thoſe that give a great deal? the Structure of the Roots more or leſs compact, may be the cauſe of this difference.

They begin to make Inciſions in theſe Trees in *Scio* the firſt of *Auguſt*, cutting the Bark croſs-ways with huge Knives, without touching the young Branches: next Day the nutritious Juice diſtils in ſmall Tears, which by little and little form the Maſtick Grains; they harden on the ground, and are carefully ſwept up from under the Trees. The height of the Crop is about the middle of *Auguſt*, if it be dry ſerene Weather: but if it be rainy, the Tears are all loſt.

Likewiſe towards the end of *September* the ſame Inciſions furniſh Maſtick, but in leſſer quantities: they ſift it to clear it of Duſt, which ſticks ſo faſt to the Faces of thoſe employ'd, that they are forced to uſe Oil to waſh it off. There ſometimes

[*o*] Vita Peireſc.

comes

comes an Aga from *Conſtantinople*, to receive the Maſtick due to the Grand Signior, or elſe they appoint the Cuſtom-houſe Officers of *Scio* to receive it; who go to three or four of the chief Towns before-named, and give notice to the Inhabitants of the reſt, to bring in their Contingent: all theſe Villages together owe 286 Cheſts of Maſtick, weighing 100,025 Oques. The Cadi of *Scio* takes three Cheſts, each weighing eighty Oques; one Cheſt goes to him that keeps the Accounts; the Officer at the Cuſtom-houſe that weighs the Maſtick, takes a handful out of each Man's parcel; the Garbler, or Sifter, likewiſe has as much for his pains. If any Perſon is caught carrying Maſtick to ſuch Towns as do not plant the Tree, they are ſentenced to the Gallies, and ſtript of all they are worth. Such of the Peaſants as gather not enough Maſtick to pay their Quota, buy or borrow of their Neighbours; and thoſe who have more than enough, keep it for the next year, or ſell it privately. Sometimes they compound with the Cuſtom-houſe Officer, who takes it at one Piaſter the Oque, and ſells it for two, or two and a half. The Planters of the Lentisks pay but half the Capitation, and wear the white Saſh round their Turbant as well as the *Turks*.

The Sultana's conſume the greateſt part of the Maſtick deſign'd for the Seraglio: they chew it by way of Amuſement, and to give an agreeable Smell to their Breath, eſpecially in a Morning faſting; they alſo put ſome Grains of Maſtick in perfuming Pots, and in their Bread before it goes to the Oven. Maſtick is likewiſe beneficially uſed in Diſtempers of the Stomach and the *Primæ Viæ*, to ſtop Bleeding, and fortify the Gums.

[*p*] The Turpentine Harveſt is likewiſe made by cutting croſs-ways with a Hatchet the Trunks of the biggeſt Turpentine-trees, from the end of *July* to *October*: the Turpentine runs down on flat Stones placed under the Trees: they ſell it on the Spot for 30 or 35 Parats the Oque, that is, three Pound and a half and an Ounce. The whole Iſland prôduces not above 300 Oques. [*q*] This Liquor is an excellent natural Balſam, a ſovereign Stomachic, and good for provoking Urine; but care muſt be taken not to give it to Perſons that have the Stone, nor indeed any other Diureticks, which have been found by experience to do hurt rather than good to ſuch Perſons.

Theſe Trees grow here without Culture on the Borders of the Vineyards, and along the Highway: their Trunk is as tall as that of the Lentisk, as full of Branches, cover'd with a chapt aſh-colour'd Bark. The Leaves grow on a Rib about four Inches long, reddiſh: theſe Leaves are about two Inches long, an Inch broad, pointed at both ends, bright green, and have an aromatick Taſte, with ſomewhat of Stipticity. It is with the Turpentine as with the Lentisk; that is, ſuch Branches as bear a Flower, have no Fruit; and ſuch as bear Fruit, have generally no Flower: theſe Flowers grow at the extremity of the Branches towards the end of *April*, before there is any appearance of Leaves: they grow in cluſters like Grapes, four Inches long. Each Flower has five Stamina, which are not a Line long, charg'd at top with Summits, yellowiſh, full of Duſt of the ſame colour. The Fruit begins with Embryo's cluſtering alſo like Bunches of Grapes, three or four Inches long, which riſe from the Center

[*p*] Γεννᾶται ὁ χῖ καλλίστη χῖ πλείστη ἐν Χίῳ τῇ νήσῳ. Dioſc. lib. 1. cap. 90. [*q*] Πεφύγε ὁ πασῶν τὴν ῥητίνων ἡ Τερμινθίνη. Dioſc. ibid. cap. 21.

of

of a Cup conſiſting of five greeniſh pointed Leaves, ſcarce a Line long. Each Embryo is ſhining, ſleek, light green, oval-pointed; they turn afterwards to a Cod, firm, three or four Lines oval, cover'd with an orange-colour'd Skin, ſomewhat fleſhy, ſtiptick, acrid, reſinous; the Cod contains a Kernel, fleſhy, white, wrapt in a reddiſh Coat: the Wood of the Turpentine is white.

In time of Peace the Cadi governs the whole Country: in War-time a Baſhaw is ſent to command the Troops. The Mufti of *Conſtantinople* names the Cadi of *Scio*: he is a Cadi of 500 Aſpers a Day, that is, one of the firſt Rank; for in *Turky*, tho' there are no Appointments for this ſort of Officers, yet they are diſtinguiſh'd into ſeveral honorary Claſſes; namely, thoſe of 500 Aſpers a Day, of 400, of 300, of 250: all theſe Judges Subſiſtence ariſes from a Fee of 8 or 10 *per Cent.* out of the Cauſes they try. There is no Waivode here, only an Aga Janizary, who has under him about 150 Janizaries in time of Peace, and 3 or 400 in War-time. In all *Scio* there are not above 10,000 Souls of the *Turks*, 3000 of the *Latins*; but 'tis reckon'd there are 100,000 *Greeks*.

The Capitation is divided into three Claſſes in this Iſland; the higheſt is ten Crowns three Parats, the middlemoſt five Crowns three Parats, the loweſt two Crowns and a half and three Parats; the three Parats are for him that gives the Acquittance: Women and Maids pay no Capitation. In order to diſtinguiſh who are to pay this Tax, they take meaſure of their Neck with a String; then doubling this meaſure, they put both ends into the Party's Mouth, and throw the String over his Head, which if it can get clean through this Meaſure, the Perſon is ſubject to the Tax, otherwiſe

otherwiſe he is exempt. They pay no Land-tax, but only ſome arbitrary Impoſts to clear off the Debts of the City, the Affairs whereof go through the Hands of four new Deputies elected once a Year, and eight Antients: in each Village is choſen two Adminiſtrators and four Antients.

The 12th of *March* we went to the North of the Iſland, to ſee the Ruins of an antient Temple five Miles from *Cardamyla* [*r*], a Village eighteen Miles from *Scio*, beyond Port *Dolphin* [*s*]. *Cardamyla* and the Port *Dolphin* have retain'd their old Names: as for the Temple, 'tis unknown whom it was conſecrated to; but there are no Veſtigia of any ſtately Edifice. It was built in an ugly narrow Valley: the Situation of the Place, and the Amours of *Neptune* with a Nymph of this Iſland [*t*], made us ſuſpect it was dedicated to that God; for as for the Temple of *Apollo*, mention'd by *Strabo*, it was to the South of the Iſland, and conſequently very far from this. Below this pretended Temple of *Neptune* runs a fine Spring out of a Rock, and which perhaps gave occaſion of rearing this Edifice there: 'tis not likely that this Spring was the Fountain of *Helen*, in which *Stephens* [*v*] the Geographer ſays that Princeſs was accuſtom'd to bathe. The Caſcade of it is very pretty, iſſuing from a Rock; but there are no Remains of thoſe Marble Steps ſpoken of by M. *Thevenot*: that Traveller was doubtleſs miſinform'd, or rather, in that Manuſcript whence his chief Deſcription of *Scio* was taken, they had confounded the Spring of *Naos* with the Fountain of *Sclavia*, which runs on a Marble Bottom in the moſt delicious Spot of Ground in the

[*r*] Καρδαμύλη. Thucyd. lib. 8. [*s*] Τὸ Δελφίνιον λιμένας ἔχον. Ibid. [*t*] Pauſan. Achait. [*v*] Ἔστι καὶ κρήνη Ἑλένη ἐφ' ἧ Κλέννη ἔλουσε. Steph.

whole

whole Iſland, which is ſhewn to Strangers as one of the Wonders of *Scio*.

As for that other Spring in *Scio*, which *Vitruvius* [*x*] reports to have deprived of their Senſes whoever drank of it, and for that reaſon there was an Epigram put over it by way of Caution to Paſſengers; we had ſome tranſient Diſcourſe concerning it with M. *Ammiralli* [*y*], who had ſtudied at *Paris*, and at preſent practiſes Phyſick with much Applauſe in his native Country *Scio*: he aſſured us there was no talk now of any ſuch Fountain, nor of the *Scio-earth* mention'd by *Dioſcorides* and *Vitruvius*. 'Tis true, Natural Hiſtory is what no body in this Country bends his Mind to: even the old *Greek* Tongue is very much neglected. M. *Amiralli*, who has tranſlated *Bourdon's* Anatomy into that Tongue; the Papas, *Gabriel* and *Clement*, are the three only Perſons of this Iſland that underſtand it: they highly eſteem *Budæus*'s Greek Letters, and M. *Menage*'s Poems in that Tongue.

[*z*] This Iſland has, in times paſt, produced very extraordinary Men: *Ion* the Tragic Poet, *Theopompus* the Hiſtorian, *Theocritus* the Sophiſt: the *Sciots* pretend too, that *Homer* was their Countryman, and to this very Day ſhew the School he went to: it is at the foot of Mount *Epos* on the Sea-ſide, four Miles from the Town: it is a flat Rock, wherein has been hew'd a ſort of round Baſon, twenty Foot diameter, the Edge made ſo as to ſit on: out of the middle of this Baſon ariſes a piece of a Rock cut like a Cube or Dye, about three Foot in height, and two Foot eight Inches broad, on the ſides whereof were antiently carv'd certain Animals, now ſo disfigur'd

[*x*] Lib. 3. cap 3. [*y*] Δημήτριος Ἀμμιεράλλος. [*z*] Strab. Rer. Geog. lib. 10.

there's no knowing 'em, tho' ſome fancy 'em to bear the reſemblance of Lions.

It is difficult to decide what Town *Homer* [z] was of: he ſeems to have induſtriouſly conceal'd the Place of his Birth, for he drops not the leaſt Hint concerning it in any of his Works. [a] *Leo Allatius*, a very learned Man, a Native of *Scio*, has taken a great deal of Pains to prove him to be of this Iſland: all things well weigh'd, tho' ſeven renowned Cities contended for the Honour of *Homer*'s Birth, it is highly probable this Great Man was either of *Smyrna* or *Scio*. Peradventure the School mention'd above, ſerv'd for a Studying-place to ſuch as were deſirous to get his Verſes by heart; for all Authors agree, the *Homerides* were Inhabitants and Citizens of this Iſland: they are ſaid to deſcend from *Homer*; and in this Superſtition it is poſſible they caus'd this Rock to be cut, to ſerve for a School to young People that were willing to inſtruct themſelves in the Works of *Homer*, as being the Prince of Poets, an excellent Hiſtorian, and moſt compleat Geographer. This School therefore may have been the place where they repeated their Leſſons, the Maſter ſitting on the Cube, and the Scholars on the Rim of the Baſon.

Never did any Work paſs through ſo many Hands as that of *Homer*. *Joſephus* [b] ſays, that his Verſes were preſerv'd by way of Tradition from the firſt Moment they appear'd, and that without writing 'em down, they were commonly got by heart. *Lycurgus* [c], the renowned Legiſlator of *Lacedemon*, found all theſe Pieces in *Ionia*, from whence he brought 'em into *Peloponneſus*. 'Twas

[z] Ἑπτὰ πόλεις διεϊζῶσιν τὸν ῥίζαν Ὁμήρου, Σμύρνα, Ῥόδος, Κολόφων, Σαλαμὶν, Χιὸς, Ἄργος, Ἀθῆναι. Aul. Gell. Strab. Rer. Geog. lib. 1. [a] De Patria Hom. [b] Lib. 1. contra Appian. [c] Plutarch. in Lycurg. Herac. de Polit. Ælian. verſ. Hiſt. lib. 13. cap. 14.

cuſto-

cuſtomary to repeat theſe Parcels of *Homer* under different Names, as we do now-a-days the Airs of our fineſt Operas: but *Solon* [*d*], *Piſiſtratus* [*e*], and *Hipparchus* [*f*] his Son, pieced 'em together, and reduced 'em into two regular Bodies; the Iliad and the Odyſſee. *Ariſtotle*, by Command of *Alexander* [*g*] the Great, revis'd theſe Poems; nay, that Conqueror himſelf would needs aſſiſt therein, together with *Calliſthenes* and *Anaxarchus*. This Edition of *Homer*'s Works was call'd the *Edition of the Casket* [*h*], becauſe it was lock'd up in a Casket which *Alexander* uſed to lay under his Pillow a-nights. He afterwards had this Book put into a little perfum'd Box [*i*], adorn'd with Gold, Pearl, and the moſt precious Stones. [*k*] *Zenodotus* of *Epheſus*, Preceptor of the *Ptolemies*, *Aratus*, *Ariſtophanes* of *Byzantium*, *Ariſtarchus* of *Samothrace*, and many other bright Wits, undertook to reſtore to *Homer* his original Beauties; but they have made ſo many Alterations in it, that it is ſaid, if *Homer* were alive, he would ſcarce know it to be his Work. It muſt however be allow'd to be the compleateſt Piece in its kind that ever was produced among the *Greeks*. *Paterculus*, according to his uſual cuſtom, has in a few Words given it its due praiſe: *He is the only Poet*, ſays he, *that merits that Name; and what is wonderful, is, there was no Man before him whom he could imitate, nor after his death any body to be found that could imitate him.*

Beſides *Homer*'s School, they ſhew his Dwelling-houſe, where he compos'd moſt of his Poems. This Houſe, you may be ſure, is in none of the

[*d*] Laert. in Solon. [*e*] Cic. de Orat. lib. 3. [*f*] Plato in Hipp. Pauſan. in Achaic. [*g*] Plut. in Alex. Strab. lib. 13. [*h*] Ην ἐκ τῦ νάρθηκος καλῦσιν. Plutarch. in Alex. & Strab. ibid. [*i*] Plin. Hiſt. Nat. lib. 7. cap. 29. [*k*] Suid.

beſt condition, for *Homer* lived 961 Years [*l*] before Chriſt. It ſtands in a Place which bears the Poet's Name, to the North of the Iſland near *Voliſſo*, call'd *Boliſſus* [*m*] by the Author of *Homer*'s Life, and *Thucydides*. *Voliſſo* is in the midſt of the *Arviſian* Fields, which ſupply'd the Nectar; and perhaps this Liquor was what did not a little help to elevate the Poet's Genius. [*n*] He is repreſented on a Medal of Cardinal *Barberini*'s Collection [*o*], ſitting on a Chair, holding a Scroll of Writing: the Reverſe is a *Sphinx*, the Symbol of *Scio*. Father *Hardouin* ſpeaks of a like Medal: M. *Baudelot* has ſome of *Smyrna* [*p*] with the ſame Type, but a different Legend [*q*].

To conclude, 'tis pleaſant living at *Scio*, and the Women there are better bred than in the other parts of the *Levant*. Tho' their Dreſs looks odd, yet they have a diſtinguiſhing Neatneſs. There is good Cheer at *Scio*: the Oyſters they bring from *Metelin* are excellent; and Wild-fowl they have in great plenty, eſpecially Partridge: they are as tame as Hens. Some about *Veſſa* and *Elata* breed 'em up with care: in the Morning they carry 'em into the Fields to ſeek their Meat, like Flocks of Sheep: each Family truſts its Stock to a common Keeper, who in the Evening brings 'em back, after he has call'd them in with a Whiſtle. If any Owner has a mind to have his brought home in the Day-time, the ſame Signal does the buſineſs, and you ſee 'em come without the leaſt confuſion. I have ſeen a Man in *Provence*, who uſed to lead Droves of Partridges into the Country, and call 'em to him when he pleaſed: he would take 'em up with his Hand, put 'em into his

[*l*] Marm. Oxon. Epoch. 30. [*m*] Βόλισσος. Thucyd. Author Vitæ Homer. [*n*] Leo Allat. de Patria Homer. [*o*] ΟΜΗΡΟΣ ΧΙΩΝ. [*p*] ΣΜΥΡΝΑΙΩΝ [*q*] Χῖοι Ὅμηρον δὲ νομίσμασι ἐνεχάραττον. Jul. Poll. lib. 9. cap. 6.

Boſom,

Women of the Island of
SCIO.



64

BL



. Aristolochia
Subhirsuta chia
longa folio oblongo flore
maximo Corall. Inst. Rei herb. 8.

Boſom, and afterwards diſmiſs 'em to pick up a Livelihood with the reſt.

As for Plants, the Iſle of *Scio* produces very fine ones. The two Species of *Leontopetalon* (Lion's-blade) which I have taken notice of in the *Corollary of Botanick Inſtitutions*, are very common here in certain places. We obſerv'd near the Town a ſort of Ariſtolochia (Birthwort) whoſe Flower ſeem'd to me too extraordinary not to take down the figure of it.

[*r*] The Root of this Plant is a Foot and a half long, two Inches thick, picked at the bottom, hard, woody, croſs'd by a very ſolid Nerve, yellowiſh, marbled white and red, cover'd with a Bark fleſhy, moderately purple. This Root is accompany'd with a few Fibres, but it is intolerably bitter, and puts out many Stumps or Heads producing whitiſh Buds, ending in Stalks a Foot high in the Spring-time; they afterwards ſtretch to two Foot, firm, ſolid, two Lines thick, pale green, rough, gutter'd, purple at their beginning, and lying along the ground. Theſe Stalks are adorn'd with a Leaf at each Knot, about three Inches long, and two and a half at the Baſis; which Baſis twirls, or is rounded like two Ears, below which it grows narrower inſenſibly, and terminates in an obtuſe Point, which ends in a little ſhort Beak. The upper part of the Leaf is dark green, ſhining, veining out into irregular Squares: the under part is greeniſh, ſet off with a very ſenſible Nervation. From their Junctures grows a Flower ſupported by a Stalk an Inch or two long, terminating in an angulous Cup, with ſix large Channellings about half an Inch long. Each Flower is crooked like the Letter S, three Inches and a half long. It begins with a Cod

[*r*] Ariſtolochia Chia, longa, ſubhirſuta, folio oblongo, flore minimo. *Corol. Inſt. Rei Herb.* 8.

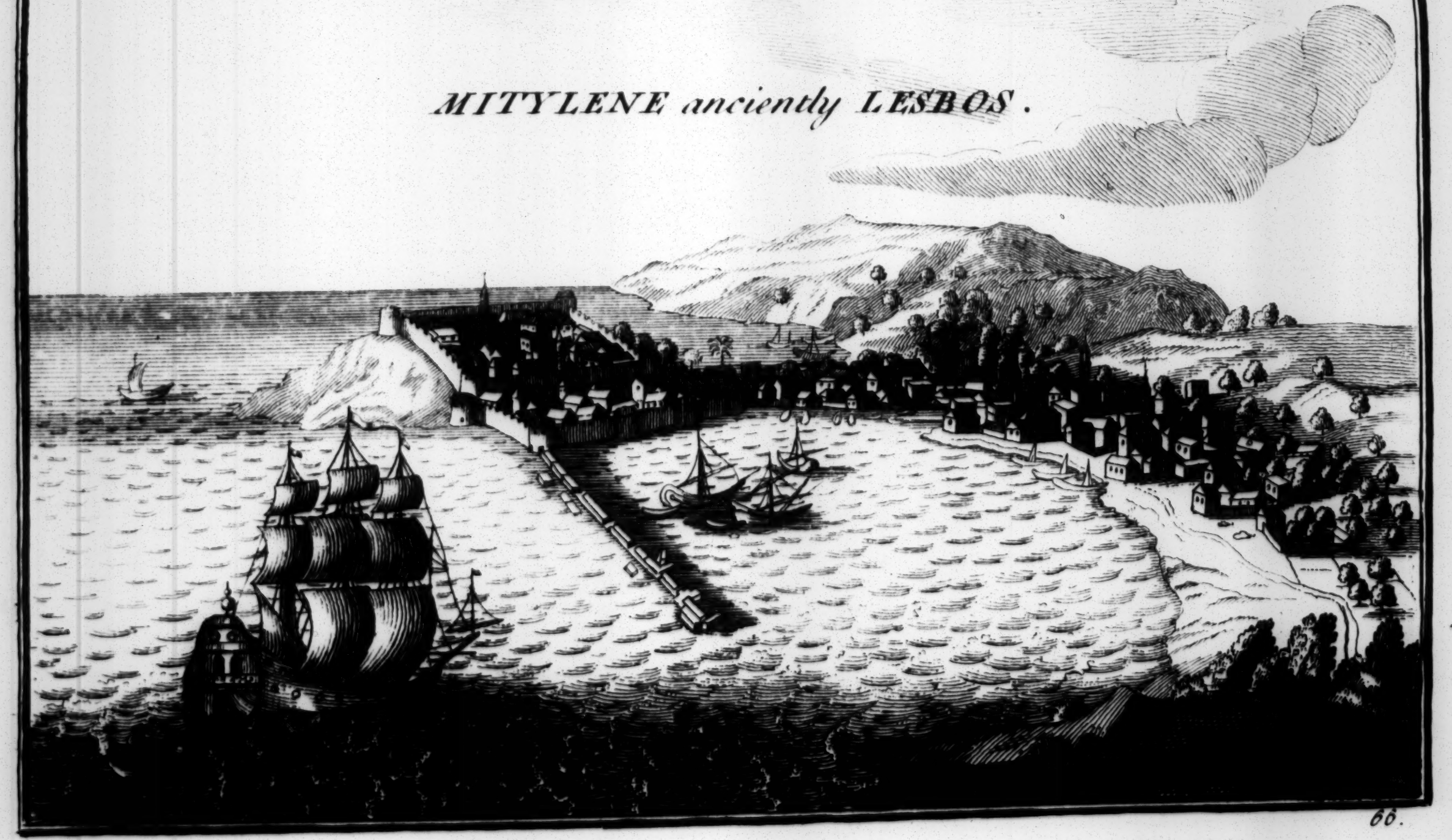
eight or nine Lines thick, pale green, angulous, which lengthens into a retorted Pipe, half an Inch thick, ending in a huge Mouth almoſt oval, eighteen or twenty Lines diameter, the Rims equally round. The hollow of this Mouth is almoſt cover'd with white Hairs, a Line and a half long. The Ground-work thereof is purple, black, and livid, with ſome clearer Spots, and ſet off with a large Riſing in the place where the Mouth begins to contract itſelf into a Pipe; the Inſide whereof is alſo purple-colour'd, hairy, as is the Inſide of the Cod, which is pale. At the bottom of this Cod is an Hexagonal Button, two Lines and a half in diameter, ſet off with large Stalks, between which there are Summits which ſhed a yellow Duſt. This Flower has no Scent at all: the whole Plant is bitter.

The ſtrong deſire we had to ſee *Conſtantinople*, made us depart from *Scio* the 27th of *March* in a *Turkiſh* Saick; the 28th we reach'd *Caſtro*, the Capital of the Iſland of *Metelin*, formerly call'd *Lesbos*. It is pretty plain from *Strabo*'s Deſcription of the two Ports of *Mytilene*, that *Caſtro* was built on its Ruins. This Geographer, and *Stephanus Byzantinus*, who often copy'd him, term *Mytilene* a very large City [*s*]. *Cicero* and *Vitruvius* [*t*] ſpeak of nothing but its Magnificence; nor indeed is there any thing to be ſeen but Stumps of Columns, moſt of 'em white Marble, or aſh-colour'd: ſome of 'em are fluted direct, others ſpiral; ſome are oval, ſet off with Platbands like thoſe of the Temple of *Delos*; but thoſe of *Metelin* are not fluted on the ſides. Among theſe Ruins 'tis incredible, the number of Chapiters, Frizes, Pedeſtals, Scraps of blind In-

[*s*] Μυτιλήνη ἡ μεγίστη πόλις. Strab. lib. 13. [*t*] Cicer. de Lege Agr. Vitruv. lib. 1. cap. 6.

ſcriptions,

MITYLENE anciently LESBOS.



B L

ſcriptions, with the word Gymnaſiarch up and down.

This recall'd to our minds the noted *Epicurus*, who read publick Lectures at *Mytilene* at 32 Years of Age, as we are told by *Diogenes Laertius*. *Ariſtotle* reſided alſo here two Years, according to that Author. *Marcellus*, after the Battel of *Pharſalia*, not daring to appear before *Cæſar*, retired hither to ſpend the remainder of his Days in Study; nor could *Cicero* prevail on him to come to *Rome*, to experience the Conqueror's Clemency.

Mytilene has produced great Men antiently. *Pittacus*, one of the ſeven Sages of *Greece*, whoſe Sentences were written on the Walls of *Apollo*'s Temple at *Delphos*, in order to reſcue his Country, *Mytilene*, from the ſervitude of Tyrants, aſſumed the Government himſelf, but freely reſign'd it again to his Fellow-citizens. The Poet *Alcæus*, and *Sappho* whom *Strabo* calls a Prodigy, were of *Mytilene*, and lived about the ſame time. They ſtruck Medals at *Mytilene* in honour of theſe three illuſtrious Perſons. 'Tis from theſe Medals we learn that the Name of this Town muſt be written with a *y*, tho' in *Strabo* it is with an *i*. [*v*] *Pittacus* is repreſented on one ſide of one of theſe Medals, and *Alcæus* on the other. M. *Spon* has cauſed one to be graved, [*x*] where *Sappho* is ſitting with a Lyre in her Hand; on the other ſide is the Head of *Nauſicaa*, Daughter of *Alcinous*, whoſe Gardens are ſo extol'd by *Homer*. The Memory of this Town will never be loſt among Antiquaries: the Cabinets of the Curious are full of Medals of *Mytilene*, ſtruck with the

[*v*] ΜΥΤΙΛ. ΑΛΚΑΙΟΣ. ΠΙΤΤΑΚΟΣ. [*x*] Οἱ Μιτυληναῖοι μὲν Σαπφὼ τῷ νομίσματι, ἐνεχάραττον. Jul. Pol. l. 9. c. 6. ΕΠΙ ΣΤΡΑ. ΙΕΡΟΚΛ. ΜΥΤΙΛ. ſub Prætore Hierocle. *And on the other ſide*, ΗΡΩΙΔΑ ΝΑΥΣΙΚΑΑΝ.

Heads of *Jupiter*, *Apollo*, *Livia*, *Tiberius*, *Caius Cæſar*, *Germanicus*, *Agrippina*, *Julia*, *Adrian*, *Marcus Aurelius*, *Venus*, *Commodus*, *Criſpina*, *Julia Domna*, *Caracalla*, *Alexander Severus*, *Valerian*, *Gellian*, *Salouina*. Long after *Pittacus*, *Mytilene*, *Strabo* ſays, produced the Rhetorician *Diophanus*; and in the Age of *Auguſtus*, *Potamon*, *Lesbode*, *Crinagoras*, and *Theophanes* the Hiſtorian, who was ſo well known on account of his Friendſhip with *Pompey*, whoſe glorious Actions he had a great ſhare in.

Caſtro, or the antient *Mytilene*, at this time is far inferior to the Town of *Scio*; but the Iſle of *Metelin* is much bigger than the Iſle of *Scio*, and ſtretches far towards the North-eaſt. *Strabo* makes *Lesbos* to be 137 Miles and a half in Compaſs, and *Pliny* and *Iſidorus* 168 Miles, nay 195. We were told, there were ſtill in this Iſland 120 Villages, among which is *Eriſſo*, doubtleſs the antient Town of [x] *Ereſſus*, the Birth-place of *Theophraſtus* and *Phanias*, the two famed Diſciples of *Ariſtotle*. But we had not time to go to *Eriſſo*, being only Paſſengers in a *Turkiſh* Bark. *Strabo* has ſo exactly noted the Situation of the antient Towns of *Lesbos*, that 'tis no hard Matter to find 'em out by perambulating the Country. Nothing gives more Pleaſure to a Traveller, than to behold the Birth-places of illuſtrious Men: this Iſland has turn'd out a good Number of ſuch. *Plutarch* writes [y], that the *Lesbians* were the greateſt Muſicians of *Greece*. The famous *Arion* was of *Methymne*, the Ruins whereof to this Day exiſt here. *Terpander*, who was the firſt that fitted ſeven Strings to the Lyre, was a *Lesbian*; which occaſion'd the Fable of *Orpheus*'s Head being heard to ſpeak in this Iſland after it was cut off in *Thrace*, as is ingeni-

[x] Ἐρεσσός. [y] Plutarch. de Muſica.

ouſly,

BL

A Woman of INDROS.

A Woman of MITYLENE.

ouſly explain'd by *Euſtathius* [z], in his Notes on *Dionyſius Alexandrinus*. *Euſtathius* alſo obſerves, that the Iſland was named *Mytilene* from the Name of the Town. It is plain, *Metelin* is made of *Mytilene*. *Strabo* [*a*] adds alſo to the Number of the *Leſbian* Worthies *Hellanicus*, a celebrated Hiſtorian, and *Callias*, who made Notes on the Poems of *Alcæus* and *Sappho*.

So much for the bright Side of the *Leſbians*; now let us turn the Tables, and we ſhall find they were ſo corrupt in their Morals, that a worſe thing could not be ſaid of a Man, than that he lived like a *Leſbian* [*b*]. In *Goltzius* there's a Medal which does no great Honour to the Ladies of this Iſland; yet to do Juſtice to its preſent fair Inmates, they are not ſo great Coquets as thoſe of *Milo* and *Argentiere*. Their Dreſs is not ſo immodeſt, tho' they expoſe their Breaſts a little too much: ſome go into the other Extreme, and let you ſee nothing of them but the Roundneſs through a Piece of Linen.

The Soil of *Metelin* looks to be very good: the Mountains there are cool, and cover'd with Wood in many Places. The Iſland produces good Wheat, excellent Oil, the beſt Figs in the *Archipelago*: nor have its Wines loſt any thing of their antient Reputation [*c*]. *Strabo*, *Horace*, *Athenæus*, *Elian*, would like 'em full as well now as in their own time. *Ariſtotle*, in the Agony of Death pronounc'd in favour of the Wine of *Leſbos*. Upon debating about a Perſon to ſucceed him in the Lyceum, proper to keep up the Reputation of the Peripatetick School, *Menede-*

[z] Ad verſ. 537. [*a*] Rer. Geog. [*b*] Λεσβίσαι, *in* Suid. [*c*] Hic innocentis pocula Lesbii duces ſub umbra. *Horat. Od.* 17. *lib.* 1. Non eadem arboribus pendet vindemia noſtris, Quam Methymnæo carpit de palmite Leſbos. *Virg. lib.* 2. *Georgic.*

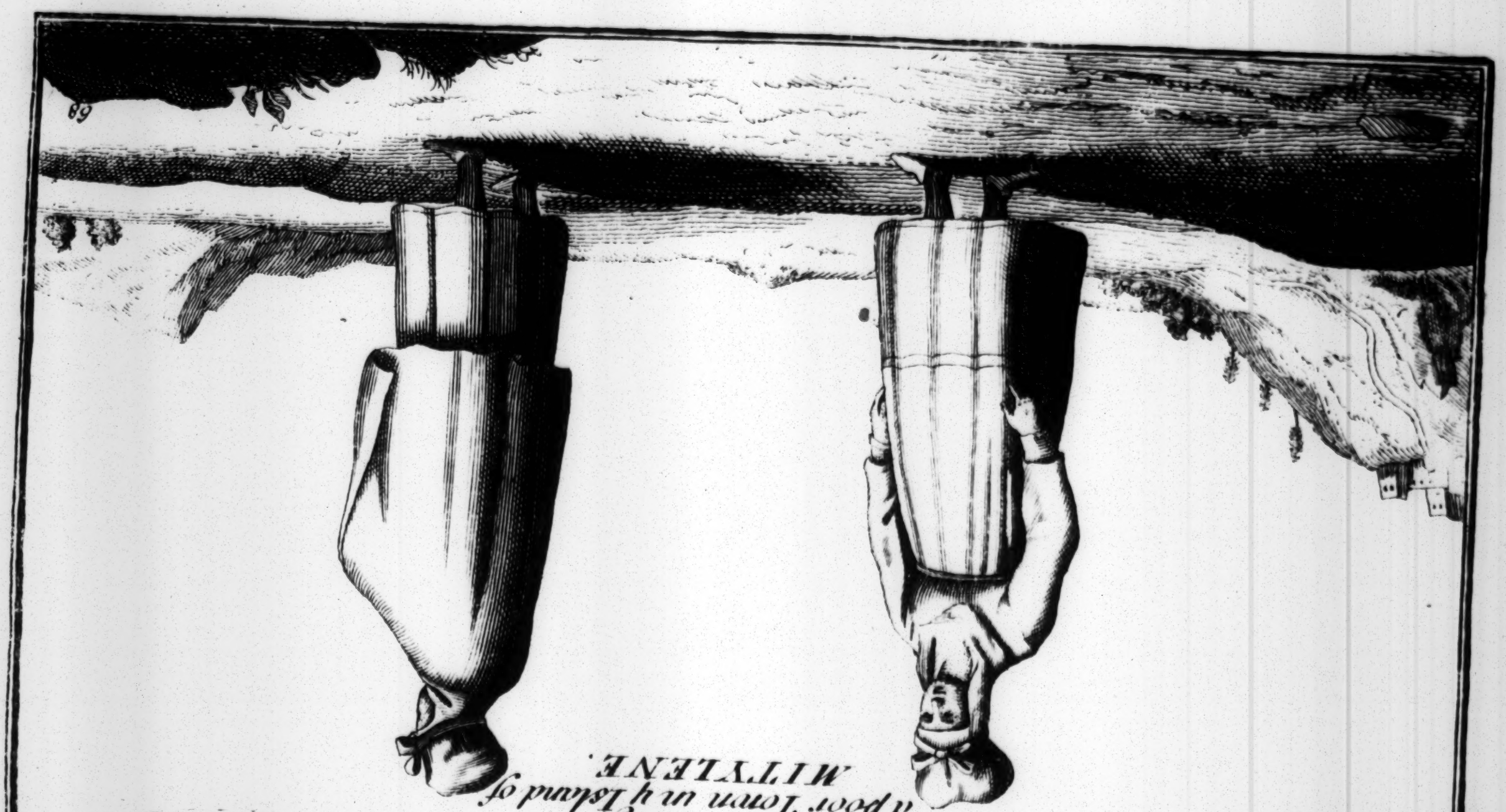
mus

mus of *Rhodes* and *Theophraſtus* of *Leſbos* put in for it. *Ariſtotle* call'd for ſome Wine of each Iſland, and after he had deliberately taſted it, [*d*] *They are both excellent Wines*, cry'd he, *but this of* Lesbos *is moſt agreeable of the two*; thereby giving to underſtand, that *Theophraſtus* as far excell'd his Competitor, as the *Leſbian* Wine did that of *Rhodes*. *Triſtanus* gives the Type of a Medal of *Geta*, who, according to *Spartianus*, was a dear Lover of good Wine: [*e*] the Reverſe repreſents a Fortune, holding in her right Hand a Rudder of a Ship, and in her left a Cornucopia, with a Bunch of Grapes among other Fruit. *Pliny* praiſes the Wine of this Iſland, on the Authority of *Eraſiſtratus*, one of the greateſt Phyſicians of Antiquity.

The ſame Author and *Iſidorus* ſpeak of the Jaſper of *Leſbos*; but we had not leiſure to ſee it, any more than the Pine-trees, which yield a black Pitch, and Planks to build ſmall Veſſels. Our Captain made us pay at the Port of *Petra*, from whence we durſt not ſtir, leſt he ſhould go away and leave us: the *Turkiſh* Captains make their Paſſengers pay before-hand, and never trouble themſelves afterwards about 'em. *Petra* is a poor Place: all the Pleaſure we had, was to drink Coffee at a *Turk*'s Houſe, who had been long a Slave at *Marſeilles*, and who inform'd us concerning the Ports of the Iſland, which are *Caſtro*, or the antient *Mytilene*, Port *Olivier*, *Caloni*, and Port *Sigre*. He aſſured us there were in the Iſland many *Turks* mix'd with the Chriſtians of the *Greek* Rite. The Cadi and the Janizary-aga reſide at *Caſtro*, as alſo the Vice-conſul of *France*, who is ſent by the Conſul of *Smyrna*. *Caſtro* is not the only Port of the Iſland. *Jero*,

[*d*] Utrumque, *inquit*, oppido bonum, ſed ἥδιον ὁ Λέσβιος. *Aul. Gel. lib.* 13. *cap.* 5. [*e*] ΜΗΘΥΜΝΑΙΩΝ.

known



Women of
PETRA
a poor Town in y Island of
MITYLENE.

B L



Isle of TENEDOS.



known to the *Franks* by the Name of Port *Olivier*, and whoſe Entrance is between the Eaſt and the [*f*] South-eaſt, is reckon'd one of the largeſt handſomeſt Ports of the *Mediterranean*. The other Ports of *Metelin* are *Caloni* and *Sigre*. [*g*] *Caloni* is the beſt of the two, and looks Southward, but you muſt leave on the left a Rock Weſtward of it: the Entrance of Port [*b*] *Sigre* is between the South and South-weſt [*i*].

The Canal of *Leſbos* is, according to *Strabo* [*k*] and *Pliny*, ſeven Miles and a Half: at its Mouth are the Iſlands of *Moſconiſi*, which ſpread to the Coaſt of the antient Town of *Phocea*; ſome of whoſe Inhabitants not brooking the *Perſian* Government, came to the Coaſt of *Provence*, and founded *Marſeilles*.

We ſail'd from Port *Petra* the 25th of *March*, an Hour after Midnight, and at Break of Day we found ourſelves in ſight of *Tenedos*. *Strabo* determines the Diſtance of theſe two Iſlands 62 Miles, and *Pliny* 56; they generally reckon 60, at a Medium.

Tenedos.

Tenedos has retain'd its Name ever ſince the *Trojan* War: all the antient Authors agree, that this Iſland, which was wont to be call'd *Leucophrys*, was call'd *Tenedos* from one *Tenes* or *Tennes*, who brought a Colony thither. *Diodorus Siculus* [*l*] ſpeaks of it like a true Hiſtorian: *Tennes*, ſays he, was illuſtrious for his Virtue: he was Son of *Cycnus* King of *Colone* in *Troas*, and after he had built a Town in the Iſle *Leucophrys*, he gave it the Name of *Tenedos*. He was, during his Life, beloved by his Subjects,

[*f*] Siron. [*g*] Καλλόνη, apud Cantacuz. lib. 2. cap. 30. [*b*] Σιγειόν. Strab. [*i*] Labech. [*k*] Ἑκατὸν νήσοι καὶ Ἀπολλωνὶς νήσοι. Ἑκατὸς γὰρ ὁ Ἀπολλώνις. Strab. lib. 13. [*l*] Biblioth. Hiſt. lib. 5.

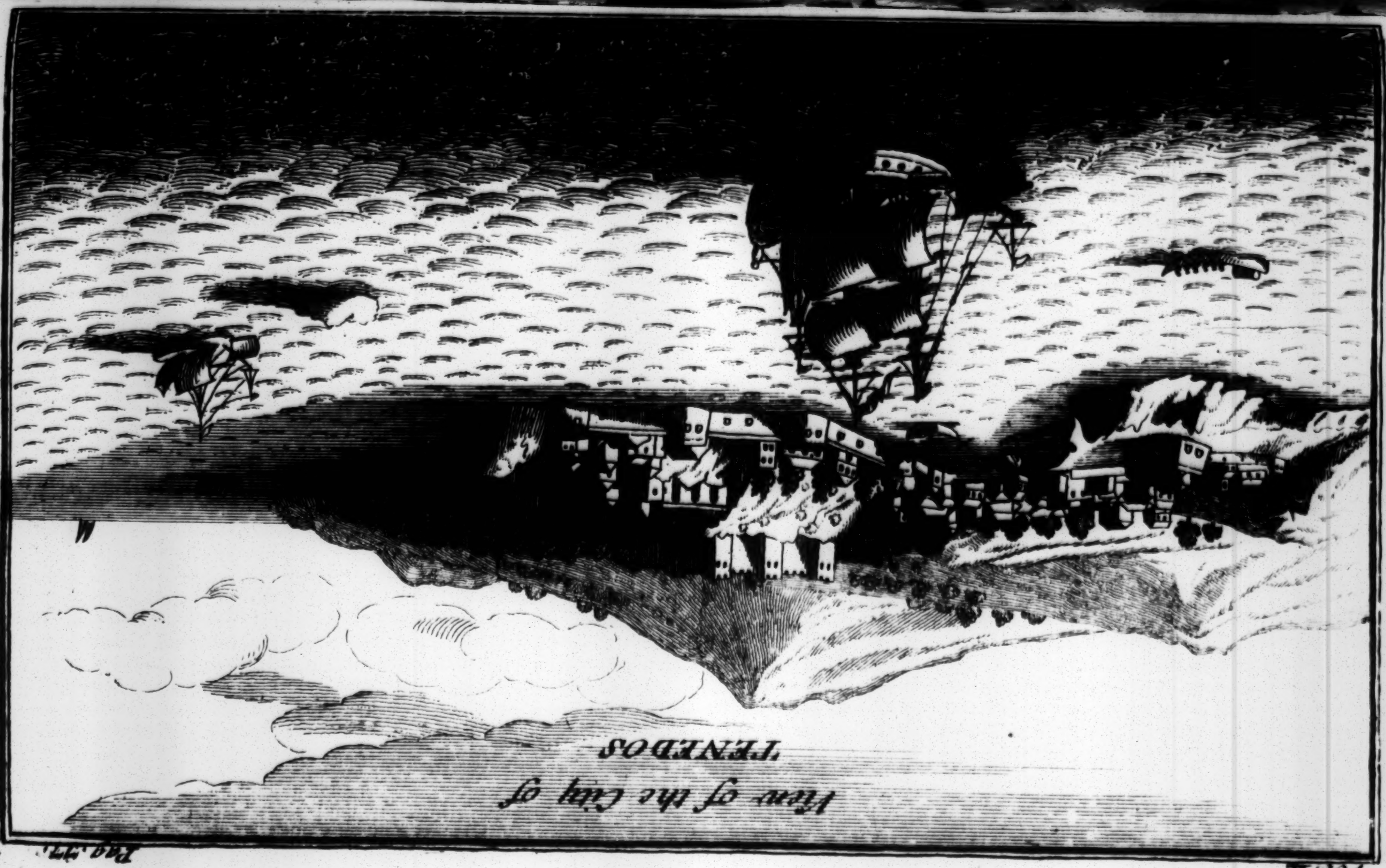
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and adored by 'em after his Death; for they rais'd a Temple, in which they offer'd Sacrifice to him. *Diodorus* treats as fabulous what the Inhabitants of *Tenedos* publiſh'd concerning him; but *Pauſanias* and *Suidas* [*m*] ſpeak of it very ſeriouſly. 'Tis ſaid, in ſhort, that *Tennes* was Son of *Cycnus* and *Proclea*, Siſter of *Caletor*, who was kill'd by *Ajax* at the Time he attempted to burn the Ships of *Proteſilaus*. After the Death of *Proclea*, *Cycnus* marry'd *Philonome*, who thereby became Step-mother of *Tennes* and *Hemithea* his Siſter. The Hiſtory adds, that this Step-mother ſaw ſo many Charms in *Tennes*, and ſo little Diſpoſition to make himſelf be beloved by her, that ſhe complain'd to her Huſband how her Son would have raviſh'd her. *Stephanus Byzantinus* adds, that the Witneſs ſhe produced in proof of her Charge, was a Player on the Flute. *Cycnus*, as much affected with his Wife's Virtue, as incens'd at his Son's Audaciouſneſs, caus'd him to be lock'd up in a Cheſt, wherein his Siſter *Hemithea* would needs accompany him. They were thrown into the Sea, which caſt 'em on the Iſland we are ſpeaking of: theſe two charming Perſons were receiv'd with ſuch Applauſe, that *Tennes* was declared King thereof. Some time after, *Cycnus*, convinced of his Son's Innocence, took a Reſolution to go to *Tenedos*, and expreſs his Concern for what had been done; but *Tennes*, inſtead of receiving him, went to the Port, where with a Hatchet he cut the Cable that faſten'd his Father's Ship. [*a*] The Hatchet was not loſt: *Periclytus*, a Citizen of *Tenedos*, took care to ſee it carry'd to *Delphos*, into the Temple of *Apollo*; and the *Tenedians* conſecrated two of 'em in the Temple of their City.

Theſe Adventures made a Noiſe, and gave birth to two Proverbs: When any one was mind-

[*m*] Phocic. [*n*] Suid.

ed



View of the Cave of
TENEDOS

ed to reproach a falſe Witneſs, he would ſay, he was a *Fluteniſt* of *Tenedos* [*o*]; and when any Affair was to be diſpatch'd in the Inſtant, they brought in the Hatchet of *Tenedos* [*p*]. *Ariſtotle*, cited by *Stephanus Byzantinus*, explains the thing in another Manner. He ſays, that a King of *Tenedos* having by an expreſs Law condemn'd Adulterers to be beheaded by a Hatchet, the firſt Example was made in the Perſon of his own Son. This Geographer affirms, there were repreſented on the Medals of the Iſland the Heads of the two Lovers back to back, and on the Reverſe the Hatchet with which they were executed. *Goltzius* has given a Type of a like Medal. It might be explain'd according to the Remark of *Stephens*; but the Conjecture of [*q*] M. *de Boze*, perpetual Secretary of the Academy Royal of Inſcriptions and of Medals, is much happier, and perfectly natural. That Academician, whoſe Learning outſtrips his Years, is of opinion, that theſe two Heads are of *Tennes* and *Hemithea* his Siſter: his Thought is confirm'd by another Medal of the Cabinet of M. *Baudelot*, on which theſe two Heads (back to back) have a ſort of Diadem over them.

M. *Baudelot*, who is fruitful in ingenious Conjectures, thinks one of theſe Heads is that of *Jupiter*, and the other that of an *Amazon*, who, when thoſe Heroines uſed to make Incurſions, had founded ſome Town in *Tenedos*. This is not wide of Probability, and the Inhabitants of this Iſland were perhaps deſirous to preſerve the Remembrance of it on their Coins; as did thoſe of *Smyrna*, *Epheſus*, and many other Towns of *Aſia*. The Hatchet on the Reverſe makes intirely for M. *Baudelot*'s Opinion, for every Body looks on this Inſtrument as the Symbol of the *Amazons*.

[*o*] Τενέδιος αὐλήτης. Stephan. [*p*] Τενέδιος πελέκυς. Suid. ibid. [*q*] Diſſert. on the *Janus* of the Antients.

Yet,

Yet, on the other hand, it has been thought this was the Inſtrument uſed by the People of *Tenedos* in their Executions of Criminals. To expreſs an unmerciful Judge, 'twas a Saying, according to *Suidas* [*e*], *Such an one is an Advocate of* Tenedos. Hatches were in ſo great uſe in this Iſland, that there uſed to be continually behind the Judge an Officer bearing a Hatchet, and ready to exerciſe it on ſuch as bore falſe Witneſs: the King himſelf would ſometimes be the Executioner of this ſevere Juſtice.

Nothing has render'd this Iſland more famous in Antiquity, than the Siege of *Troy*. *Virgil* rightly ſays [*f*], that *Tenedos* was within ſight of that powerful City, and ſuppoſes that the *Greeks* conceal'd themſelves in a Port of this Iſland, when they made as if they quitted the Siege. After the Fall of *Troy*, its Circumſtances were ſo miſerable, they were forc'd to give themſelves up to their Neighbours, who built *Alexandria* on the Ruins of *Troy*, as *Pauſanias* obſerves.

This Iſland was one of the firſt Conqueſts of the *Perſians*, who after the Overthrow of the *Ionians* at the Iſle of *Lada* right againſt *Miletus*, made themſelves maſters of *Scio*, *Lesbos*, and *Tenedos* [*g*]. It was reduced by the *Athenians*, or at leaſt took party with them againſt the *Lacedemonians*, ſince *Nicolochus*, who ſerv'd under *Antalcidas*, Admiral of *Lacedemon*, ravaged this Iſland, and raiſed Contributions on it, in ſpite of the Vigilance of the *Athenian* Generals, who were at *Samothrace* and *Thaſſe*. This perhaps was the reaſon why the *Tenedians* caus'd to be graved on their Medals an Owl, as is apparent from that of M.

[*e*] Τενέδιος ξυνήγορος. Τενέδιος ἄνθρωπος. [*f*] Eſt in conſpectu Tenedos, notiſſima famâ, Inſula dives opum, Priami dum regna manebant. *Virgil.* [*g*] Herod. lib. 6. Xenophon. Hollen. 5.

Baudelot;

Baudelot; the Owl being the Device of the *Athenians*.

The *Romans* enjoy'd *Tenedos* in their Day, and the Temple of that Town was plunder'd by *Verres*, who impiouſly did the ſame by thoſe of *Scio*, *Erythrea*, *Halicarnaſſus*, and *Delos*: he carry'd away the Statue of *Tennes*, Founder of the Town; which threw the Inhabitants, *Cicero* ſays, [*h*] into the greateſt Concern. The ſame Author frequently ſpeaks of that memorable Battel won by *Lucullus* at *Tenedos* over *Mithridates*, and the Captains whom *Sertorius* had brought into his Army.

Tenedos ſhared the ſame Fate with the other Iſlands under the *Roman* Emperors, and under the *Greek* Emperors. The *Turks* laid Hands on it betimes, and ſtill have it in poſſeſſion. [*i*] It was taken by the *Venetians* in 1656, after the Battel of the *Dardanelles*, but the *Turks* took it again almoſt as ſoon.

Strabo makes this Iſland eighty Stadia about, *i. e.* ten Miles: it is a good eighteen, and would be almoſt circular, but for its Elongation to the South-eaſt. This Author determines the diſtance of the *Terra-firma* at eleven Stadia, equivalent to 1375 Paces, tho' they reckon about ſix Miles. *Pliny* made a better Judgment, in removing it twelve Miles and a half from the antient *Sigæum*, which was on Cape *Janiſſary*: the diſtance between *Lesbos* and *Tenedos* he ſettles at fifty Miles. All that *Strabo* ſays of this Iſland, is, that it had one Town, two Havens, and a Temple dedicated to *Smynthian Apollo*. Who would think this Surname of *Apollo* was occaſion'd by Mice? And yet theſe Vermin were repreſented on the Medals of the

[*h*] Cic. pro Lege Man. pro Mur. pro Arch. Poeta. [*i*] Theven. Voyag. tom. 1.

Iſland:

Iſland: they are call'd by the *Cretans*, *Trojans*, and *Eolians*, Σμίνθοι. *Elian* relates, that they made ſuch devaſtation in the Fields of the *Trojans* and *Eolians*, they were obliged to conſult the Oracle of *Delphos*. The Anſwer imported, that they ſhould be deliver'd from them, if they ſacrificed to *Smynthian Apollo*. We have two Medals [*k*] of *Tenedos*, with Mice graved on 'em; the one with *Apollo*'s Head irradiated, and a Field-mouſe under it; on its Reverſe is a two-edged Hatchet: the other Medal is with two Heads, back to back; the Reverſe is the ſame Hatchet erected, and beneath it two Mice are placed. *Strabo* [*l*] delivers, that a Mouſe was graved at the foot of *Apollo*'s Statue in the Temple of *Chryſa*, to unfold the reaſon of his being ſurnamed *Smynthian*, and that it was done by *Scopas* the famed Sculptor of *Paros*.

A Merchant of *Conſtantinople*, who was on board our Ship, told us there were no Reliques of Antiquity now in *Tenedos:* and indeed all its Magnificence fell with that of *Troy*. For our parts, we had no great deſire to hunt after the Ruins of thoſe Granaries *Juſtinian* built there, for a Staple or Repoſitory of Corn brought from *Alexandria* for *Conſtantinople*, which oftentimes corrupted by being kept on Ship-board by contrary Winds at the entrance of the *Dardanelles*. Theſe Magazines *Procopius* tells us, [*m*] were 280 Foot long, and 90 broad. Their Height was very conſiderable, and conſequently they muſt have been extraordinary ſtout Buildings. We admired that wiſe Emperor's Forecaſt; but all this was no Spur to our Curioſity, any more than the Spring which in *Pliny*'s

[*k*] ΤΕΝΕΔΟΣ, ΤΕΝΕΔΙΩΝ. [*l*] Σμίνθεος; Ἀπόλλων. Strab. Rer. Geog. lib. 13. [*m*] Procop. de Ædific. Juſtin. lib. 5. cap. 1.

time

time overflow'd its Baſon in the Summer Solſtice, from three o'Clock after Midnight till ſix [*n*]. A much greater Attractive with us was the Muſcat Wine of this Iſland, the moſt delicious of all the *Levant*. I ſhall never forgive the Antients omitting to make the Panegyrick of this Liquor, they who affected to celebrate the Wines of *Scio* and *Lesbos*. 'Tis no excuſe to ſay the Vine was not at that time planted in *Tenedos*; the contrary may eaſily be proved by the Medal of *Tenedos* in the Cabinet of M. *Baudelot*. Thereon is repreſented, on the ſide of the two-edged Hatchet, a Branch of a Vine charged with a very handſom Bunch of Grapes, in token of this Fruit's abounding in the ſaid Iſland. Our Concern, on this occaſion, was ſufficiently alleviated at *Conſtantinople* by Monſieur the Marquiſs *de Ferriol*, Ambaſſador of *France* there. He drinks the beſt Wine of *Tenedos*, and keeps the beſt Table in all the Eaſt, even from *Conſtantinople* to *China* or *Japan*.

We paſs'd the 26th of *March* very near the *Iſland of Rabbits*, or *Iſland of* Moors, known to the Antients by the Name of the *Calydnes*: theſe Iſlands are abandon'd. The Sea being very calm, our Ship had little or no motion; ſo that M. *Aubriet* had full opportunity to draw a Plan of *Tenedos*: To it I ſhall add a very exact Draught of the whole Iſland, communicated to me ſince my Return. *Iſle of* Moors.

Your Lordſhip will permit me, before I leave the *Archipelago*, to give you an account of what I learnt at *Mycone* concerning the Iſland of *Nicaria*, from a Papas of that Country, who pretended to be of the Family of the *Paleologi*, tho' he had not a Shoe to his Foot, and

[*n*] Plin. Hiſt Nat. lib. 2. cap. 103.

was forc'd to ſlit Deal-boards for a Livelihood. We attempted twice to paſs over to *Nicaria*, but were repuls'd by the Weather.

NICARIA. This Iſland [*o*] is ſixty Miles about, and extends from the Point call'd *Papa*, looking towards *Mycone*, as far as to the Point of [*p*] *Fanar*, over againſt Cape [*q*] *Catabate* in the Iſle of *Samos*. *Strabo* gives to *Nicaria* but 300 Stadia of Circumference, which is no more than 37 Miles and a half. He determines the diſtance of theſe two Capes at eighty Stadia, which is but ten Miles: and yet the Grand Bougas, or the Canal which is between *Samos* and *Nicaria*, is 18 Miles over.

Nicaria is very narrow, and croſs'd quite through by a Chain of ſharp-rais'd Mountains; for which reaſon it formerly was call'd the long narrow Iſland [*r*]. Theſe Mountains are cover'd with Wood, and ſupply the whole Country with Springs. The Inhabitants have no other Trade to live by, but the Sale of Planks of Pine, Oak, and Timber for building or burning, which they carry to *Scio* or to *Scalanova*: and indeed the *Nicarians* are ſo very poor, that they beg Peoples Charity as ſoon as ever they are out of their own Iſland; yet it is intirely their own fault, for not improving their Land as they ought. They gather little Wheat, but a good deal of Barley, Figs, Honey, Wax: but after all, they are a parcel of Sots, Churls, and Demi-ſavages. They make their Bread in proportion to what they mean to eat for Dinner or Supper. This Bread is nothing but Buns

[*o*] Ικαρία ἡ Ικαρος ἐν Ικαρίᾳ, whence Nicaria [*p*] Ακρωτήριον Δερκαῖον. Strab. [*q*] Ακρωτήριον Καυδάριον. Strab. [*r*] Antea vocata Doliche & Macris. *Plin.* lib. 4. cap. 12.

without

without Leaven, which they half-bake on a flat Stone heated very hot: if the Miſtreſs of the Houſe be big with Child, ſhe has a double Portion of theſe Buns, one for herſelf, and another for her Child: the ſame Civility is paid to Strangers.

This Iſland was never well peopled. *Strabo* mentions it as an uncultivated Country, whoſe Paſtures were of great uſe to the *Samians*. It is thought, at preſent there are not above 1000 Souls in it: the two principal Towns have about 100 Houſes each; one is call'd [*s*] *Maſſeria*, and the other [*t*] *Peramare*. The Villages are [*v*] *Aratuſa*, where there are but four Houſes, which is a great many; for at [*x*] *Ploumara* they have but three, two at [*y*] *Nea*, four at [*z*] *Perdikis* near *Fanar*, five at [*a*] *Oxo*, ſeven at [*b*] *Langada*. They call a Village, in this Iſland, any Place that has above one Houſe in it.

Nicaria has not chang'd its Name: it is call'd *Icaria*, juſt as in the Days of yore: but the *Franks*, who don't underſtand *Greek*, corrupt moſt Names. Every one knows that this Name is aſcribed to [*c*] *Icarus* Son of *Dedalus*, who was drown'd hereabouts in the Sea, whence it was named the *Icarian* Sea. *Strabo* takes *Leros* and *Cos* into this Sea. *Pliny* makes its Extent only from *Samos* to *Mycone*. M. *Bochart* alone derives the Name of *Icaria* from the *Phenician* word *Icaure*, which ſignifies *full of Fiſh*; which however is not very different from the *Greek* [*d*] the Antients call'd the ſame Iſland by. Be it as it will, the Fable

[*s*] Μασσεια. [*t*] Περαμαρε. [*v*] Αραθουσα. [*x*] Πλεμαρα. [*y*] Νεα. [*z*] Περδικις. [*a*] Οξω. [*b*] Λαγγαδα. [*c*] Icaros, quæ nomen mari dedit. *Plin. Nat. Hiſt. lib.* 4. *cap.* 12. [*d*] Ichthyoeſſa. *Plin. ibid.* Ιχθυόεσσα. Steph.

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without

without Leaven, which they half-bake on a flat Stone heated very hot: if the Miſtreſs of the Houſe be big with Child, ſhe has a double Portion of theſe Buns, one for herſelf, and another for her Child: the ſame Civility is paid to Strangers.

This Iſland was never well peopled. *Strabo* mentions it as an uncultivated Country, whoſe Paſtures were of great uſe to the *Samians*. It is thought, at preſent there are not above 1000 Souls in it: the two principal Towns have about 100 Houſes each; one is call'd [*s*] *Maſſeria*, and the other [*t*] *Peramare*. The Villages are [*v*] *Aratuſa*, where there are but four Houſes, which is a great many; for at [*x*] *Ploumara* they have but three, two at [*y*] *Nea*, four at [*z*] *Perdikis* near *Fanar*, five at [*a*] *Oxo*, ſeven at [*b*] *Langada*. They call a Village, in this Iſland, any Place that has above one Houſe in it.

Nicaria has not chang'd its Name: it is call'd *Icaria*, juſt as in the Days of yore: but the *Franks*, who don't underſtand *Greek*, corrupt moſt Names. Every one knows that this Name is aſcribed to [*c*] *Icarus* Son of *Dedalus*, who was drown'd hereabouts in the Sea, whence it was named the *Icarian* Sea. *Strabo* takes *Leros* and *Cos* into this Sea. *Pliny* makes its Extent only from *Samos* to *Mycone*. M. *Bochart* alone derives the Name of *Icaria* from the *Phenician* word *Icaure*, which ſignifies *full of Fiſh*; which however is not very different from the *Greek* [*d*] the Antients call'd the ſame Iſland by. Be it as it will, the Fable

[*s*] Μασσεια. [*t*] Περαμαρε. [*v*] Αραθυσα. [*x*] Πλεμαρα. [*y*] Νεα. [*z*] Περδικις. [*a*] Οξω. [*b*] Λαγγαδα. [*c*] Icaros, quæ nomen mari dedit. *Plin. Nat. Hiſt. lib.* 4. *cap.* 12. [*d*] Ichthyoeſſa. *Plin. ibid.* Ιχθυόεσσα. Steph.

of *Icarus* is very prettily explain'd by *Pliny*, [*e*] who attributes the Invention of Ship-ſails to *Icarus*. *Pauſanias* [*f*] will have it to be *Dedalus*: but take it which way you will, in all appearance the Wings which the Fable gives *Icarus* to make his eſcape into *Crete*, were no other than the Sails of the Ship that carry'd him to the Iſland we are ſpeaking of, and where he ſuffer'd Shipwreck for want of knowing how to work the Sails.

All the Inhabitants of *Nicaria* are of the *Greek* Communion, and it is ſaid their Language comes nearer the old *Greek* than that of the other Iſlands, where Commerce has occaſion'd the Settlement of many Strangers, who have introduced infinite numbers of Words and Terminations of their reſpective Countries. It is highly probable, this Iſland has follow'd the deſtiny of that of *Samos*, its Neighbour and Miſtreſs. The Iſle of *Nicaria* is no where ſpoken of in the Relations of any War, but that between [*g*] *Baldwin* II. Emperor of *Conſtantinople*, and *Vatace* Son-in-law of *Theodorus Laſcaris*: for the Fleet of *Vatace* took in 1247 the Iſles of *Metelin*, *Scio*, *Samos*, *Icaria*, and *Cos*, as we learn from *Gregoras* [*h*].

The *Nicarians* acknowledge the Biſhop of *Samos* in Spirituals. He has a Protopapas there, under whom there are twenty four Papas, who have the care of ſeveral Chapels. There is but one Monaſtery, call'd *St. Lesbia* [*i*], whoſe Body they have, as they believe: but this Monaſtery abounds with Monks all one as the Villages do with Inhabitants; for there is but one ſingle Caloyer belonging to it.

[*e*] Hiſt. Nat. lib. 7. cap. 56. [*f*] Bœotic. [*g*] Du Cange Hiſt. of Emp. of Conſt. l. 4. [*h*] Nicephor. Gregoras, l. 2. c. 5. [*i*] Ἁγία Λέσβια.

The

B L



Women of Samos.

The Iſland wants Ports, as *Strabo* has obſerv'd. One of the principal Calanques is at *Fanar*, where was the antient Town [*h*] *Dracanon*. The other looks to *Scio*, and is call'd [*i*] *Carabouſtas*, that is, the Calanque or the Port. The Ruins of the Town of *Ænoe* [*k*] are hard by, in a place call'd ſimply *the Field*, or *the Field of Ruſhes* [*l*]. Here ſeems to be the place where the *Miletians* brought a Colony: and as *Carabouſtas* is the beſt Port of the Country, there's ground to believe 'tis this that was call'd [*m*] *Iſti* at that time. The good Ports of theſe Quarters are in the Iſles of *Fourni*, which have borrow'd their Names from their Figure; for they are naturally hollow'd in the Rocks like the Roofs of Ovens. Theſe Iſlands are equally diſtant from *Nicaria* and *Samos* to the Leeward, and conſequently more Southern. There's nothing to be ſeen but wild Goats.

Strabo affirms [*n*], there was in *Nicaria* a Temple of *Diana*, call'd *Tauropolium*; and *Callimachus* made no ſcruple to ſay, that of all Iſlands this was the moſt delighted in by *Diana*. *Goltzius* has given the Type of a Medal [*o*], repreſenting on one ſide a Huntreſs *Diana*, and on the other a Perſon on a Bull, which may be taken for *Europa*; but, according to the Conjecture of *Nonius*, it is rather the ſame *Diana*, the Bull denoting the Luxuriance of the Paſtures in the Iſland, and the Protection of that Goddeſs. This Medal was ſtruck in the Iſland we are ſpeaking of, and not in another Iſland of the ſame name in the *Sinus Perſicus*. *Dionyſius Alexandrinus* [*p*] ad-

[*h*] Δρακανόν. [*i*] Καραβέσας. [*k*] Ænoe, *Strab. & Athen.* [*l*] Τὸ Κάμπο ϰὴ τὸ Καλάμι. Strab. Rer. Geog. [*m*] Ἴσοι. Strab. [*n*] Ἐσὶ δ' ϰὴ Ἀρτέμιδος ἱερὸν καλούμενον Ταυροπόλιον ἐν τῇ νήσῳ. Strab. [*o*] ΙΚΑΡΙΩΝ. [*p*] Verſ. 608, &c.

 vances,

vances, that they uſed to offer Sacrifice in this latter to *Apollo Tauropolis*. *Euſtathius*, his Commentator, ſays no more than that it was a very famous Iſland; but he adds, that they likewiſe paid great Veneration to *Apollo* and *Diana Tauropoles* in the Iſland of *Icaria* of the *Egean* Sea: whence we muſt conclude, that theſe Deities were the Object of Worſhip among the Inhabitants of theſe two Iſlands. *Tauropolis* in this place ſignifies a Protector of Bulls; and not a Merchant, as one would think by the Name. 'Twould be tedious to relate the Sentiments of the antient Authors concerning this Name; we muſt abide by that of *Suidas*: it is ſufficient to obſerve, that *Diana Tauropolis* was not only honour'd in the Iſlands of *Icaria*, but alſo in that of *Andros*, and at *Amphipolis* in *Thrace*, as we learn from *Livy* [*q*]. We muſt not confound the Name of *Tauropolis* with that of *Taurobolis*, which likewiſe belong'd to *Diana*. The *Taurobolis* properly was a Sacrifice altogether ſingular, which *Prudentius* has very well deſcribed, and has ſince been moſt learnedly explain'd by M. *de Boze*.

The [*r*] *Fanar* or *Fanari* of *Nicaria* is an old Tower, which uſed to ſerve for a Light-houſe to direct Shipping between this Iſland and *Samos*; for this Canal is dangerous when the Sea runs high, tho' 'tis eighteen Miles over. That of *Nicaria* at *Mycone* is near forty Miles, and from one Port to the other above ſixty. Meſſieurs *Fermanel* and *Thevenot* were miſtaken, when ſpeaking of *Nicaria*, they took it for *Niſſaro*, where are the famouſeſt Divers of all the *Archipelago*. The Inhabitants of *Nicaria* are wretchedly poor, and have nothing to do but cut Wood: they are without either

[*q*] Lib. 44. [*r*] Φανάρι, *Lanthorn, Light-houſe.*

Cadi

Cadi or *Turk*: all their Affairs are managed by a couple of Adminiſtrators, who are choſe annually. In 1700 they paid 525 Crowns to the Capitation, and 130 Crowns to the Cuſtomer of *Scio* for the Land-tax, and more particularly to have the liberty to go ſell their Wood out of the Iſland. They uſe nothing but Hand-mills, fetch'd from *Milo* or *Argentiere*; but the *Milo* Stones are the beſt. Theſe Mills conſiſt of two flat round Stones, about two Foot diameter, which they rub one on another by means of a Stick, which does the office of a Handle. The Corn falls down on the undermoſt Stone, through a hole which is in the middle of the uppermoſt, which by its circular motion ſpreads it on the undermoſt, where it is bruiſed and reduced to Flower: which Flower working out at the rim of the Millſtones, lights on a Board, ſet on purpoſe to receive it. The Bread made hereof is better-taſted than that of Flower ground either by Wind or Water-mills: theſe Hand-mills coſt not above a Crown, or a Crown and a half.

I am, &c.

LETTER III.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

Deſcription of the Iſlands of Samos, Patmos, Fourni, *and* Skyros.

NOT to break the Deſcription of the *Archipelago*, I ſhall here entertain you with an Account of *Samos*, *Patmos*, and *Skyros*; tho' we ſaw them not till our return from *Anatolia*.

We ſet out from *Scalanova* for [*s*] *Samos* the 25th of *January*, 1702, in a Tartane of Captain *Dubois*, who was picking up *Turkiſh* Pilgrims on the Coaſts of *Aſia*, to conduct 'em to *Alexandria*. Theſe Pilgrims are call'd *Agis*, and go from *Alexandria* to *Mecha*. The Opportunity was favourable, in ſecuring us againſt the Banditti, who lurk in the [*t*] Boghas of *Samos*. Theſe Boghas are the Straits at the two Points of the Iſland. The little Boghas is at the Eaſt-ſouth-eaſt, and its Mouth looks to the South. *Strabo* allows it to be but [*u*] 875 Paces broad, tho' 'tis in reality above 1000, and in length 3000. It parts the Iſle of *Samos* from the *Terra-firma* of *Aſia*. This [*x*] Strait is ſhut in, according to the ſame Author, between the [*y*] Cape of *Neptune* and the Mountain of [*z*] *Mycale*, which is juſt over againſt it in *Aſia*. This Mountain, the higheſt thereabouts, and forky at top, is to this very day in the ſame

[*s*] Νεάπολις ἡ πρώτερον μὲν ἦν Ἐφεσίων, νῦν δὲ Σαμίων. Strab. Rer. Geog. lib. 14. [*t*] *Mouths, Canals, Straits.* Bogazi, *in* Turkiſh. [*u*] *Seven* Stadia. [*x*] Σάμος πορθμὸς, Fretum Samium. *Strab. ibid.* [*y*] Τὸ Ποσάδιον. Strab. [*z*] Ἡ Μυκάλη τὸ ὄρος εὐθὺ ἐστὶν καὶ εὐδένδρον. Strab. ibid.

State

1. Calabaria. Mountain.
2. Ruins of Iuno's Temples.
3. Ruins of ye Town of Samos.
4. Ruins of another ancient Town.
5. Mycale or Sampsons Mountain.
6. Ruins of an ancient Town
in the narrowest part of Petty Boughas.
7. Ruins of an ancient Town.
8. Yland Nartaris Nnoidhor Naβnaris Smb.
9. The Cape of Neptune. Ακρωτηριον
Το Ποσειδιον

S. IMOS

Port of Tati
Burlotes
Pmsonisi Rock
St. Elijah
Carlovasi
Neocerio
Port Seitan
Pirnario
Palæo Castro
Vati
Port of ye Gallies
Leca
Castania
Limarea
Pirgos
Gueitani
Metelinous
Cape of Samos
Manitocorio
Baulonda
Mylos
Port of Tigagni
Mantrocam
Grand Boughas
Lymo
Spatarei
Cape Colonne
To Heatov
Samopoula
Ripara Plinii trisula,
aspera.
Grand Fourni
St. Menas
Τριανδος Νησος
Αγια Pes
Mycales Strab
Lingue Prionnesi Strab.
ANATOLI
Scale of 15 Miles Greek
5 10 15
72



State *Strabo* deſcribes it; namely, a very fine Country for Hunting, well wooded, and full of Deer: 'tis call'd the Mountain of *Samſon*, becauſe of a Village of the ſame Name not far off, and which in all appearance was built on the Ruins of the antient Town of [z] *Priene*, where *Bias*, one of the ſeven Wiſe Men of *Greece*, had his Birth. The Robbers that haunt theſe parts in Troops, did not permit us to get a nearer Inſight into this Matter, nor likewiſe whether the Village of *Tchangli* ſtands in the ſame Place where was the famous *Panionium* [*a*], where aſſembled the Deputies of the twelve Towns of *Ionia*, among which *Samos* held a conſiderable Rank: in this ſacred Place the moſt weighty Affairs were wont to be regulated, after ſacrificing to *Neptune* [*b*]. *Tchangli* is between *Samos* and *Scalanova*, to the North of *Mycale* [*c*], exactly in the Poſition *Strabo* aſſigns to *Panionium*. There wants only an Inſcription to authorize this Point.

In the middle of this Strait towards its Southern Mouth, on a Rock, is erected an antient Chapel; and the little Iſland which the Antients call [*d*] *Nartecis*, is placed between this Rock and the Iſle of *Samos*. *Nartecis* helps to determine the Situation of *Neptune*'s Cape, which took its Name from a Temple dedicated to that God [*e*]. The King has a Medal of *Commodus*, the Reverſe whereof repreſents *Neptune* and *Jupiter*; the Legend is of the [*f*] *Samians*.

The grand Boghas is to the [*g*] South-weſt of the Iſland, between the Weſtern Point, call'd the [*h*] Cape of *Samos*, and the grand Iſle of

[z] Πειηνή. Strab. [*a*] Τὸ ὃ Πανιώνιον ἐςὶ τῆς Μυκάλης χώρης ἱερός. Herod. lib. 1. [*b*] Strab. lib. 8. [*c*] Ποσειδον Ελικωνίος. [*d*] Νησίδιον ἡ Ναρθηκίς. Strab. Rer. Geog. lib. 14. [*e*] Ἔχει ὃ νεὼν Ποσειδῶνος, περίκειται ὃ αὐτῷ νησίδιον ἡ Ναρθηκίς. Ibid. [*f*] Legend. CAMIΩN. [*g*] Λιψ. Labech. [*h*] Κανδάκιον. Strab. lib. 14.

Fourni.

Fourni. This Strait is eight Miles broad, and not above ten Miles diſtant from *Nicaria*: accordingly they reckon eighteen Miles from *Samos* to *Nicaria*, from Cape to Cape. All the Ships coming down from *Conſtantinople* into *Syria* and *Egypt*, after reſting at *Scio*, are obliged to paſs through one of theſe Straits. The ſame muſt they do, that go up from *Egypt* to *Conſtantinople*. Here they meet with good Harbours, and it would be too long a Courſe for 'em to paſs towards *Mycone* and *Naxia*: ſo that theſe Boghas are very proper Places for the Corſairs to ſpy what Ships paſs to and fro.

Tho' the Paſſage from *Scalanova* to *Samos* is but twenty-five Miles, we were obliged, by reaſon of a Calm, to put in behind a ſmall Rock call'd [*h*] *Praſoniſi*, very near the little Boghas. We went aſhore next day, the 30th of *January*, and in two Hours and a half got to *Vati*, a Village in the North of the Iſland on the Deſcent of a Mountain, within a Mile of the Port. There are ſcarce more than 300 Houſes in this Village, with five or ſix Chapels; but both the one and the other are ſcurvily built, tho' this is one of the moſt conſiderable Places of the Iſland.

The Villages of the Southern Coaſt are [*i*] *Cora*, which in vulgar *Greek* ſignifies *the City*, and yet it ſcarce contains 600 Houſes, and moſt of 'em empty, ever ſince the Country was ravaged by *Moroſini*, General of the *Venetian* Army. *Cora* is two Miles from the Sea, adjoining to the Ruins of the antient Town of *Samos*. Its Air is at this time unwholeſom, becauſe of the Waters ſtagnating in the Plain, which formerly empty'd themſelves in the Sea; yet is the Country fruitful, and pleaſant to the Eye. Within a League of *Cora* is a ſmall Village call'd [*k*] *Miles*, or the

[*h*] Πρασονησι. [*i*] Χωρα. [*k*] Μιλυς.

Mills;

Mills; next comes [*l*] *Bavonda*, four Miles from the Sea: the other Villages to the South are [*m*] *Neocorio*, two Miles from the Coaſt; [*n*] *Gueitani*, three Miles; [*o*] *Maratrocampo*, the like diſtance; [*p*] *Eſoreo*, five Miles; [*q*] *Spatarei*, on Cape *Coloune*; [*r*] *Sureca* is hard by. [*s*] *Paleocaſtro* is two Miles from the Sea, North; [*t*] *Vourlotes*, the like; *Fourni*, three Miles; [*u*] *Carlovaſſi*, one Mile; and [*x*] *Caſtania* is at the foot of the Mountain *Catabate*, as alſo [*y*] *Albaniticorio*. We muſt add to theſe Villages, [*z*] *Platano*, the handſomeſt of 'em all; [*a*] *Pyrgos* and [*b*] *Comarea*, which are about the middle of the Iſland. This Iſland is full of Eminencies and Precipices, whence it had its Name; for, according to *Conſtantine Porphyrogenetes*, the antient *Greeks* uſed to give the Name of *Samos* to ſuch places as were very high. There's nothing agreeable in this Iſland but the Plain of *Cora*. The great Chain of Mountains croſſing *Samos* from one end to the other, was uſed to be call'd [*c*] *Ampelos*. Its Weſtern Part, which dips into the Sea towards *Nicaria*, retain'd the ſame Name; it was alſo call'd [*d*] *Cantharium* and [*e*] *Cerceteus*. 'Tis this terrible Rock that makes the Cape of *Samos*. The *Greeks* have preſerv'd to it the Name of *Kerki*, which ſounds ſomewhat like *Cerceteus*. They alſo call it [*f*] *Catabate*, which ſignifies a Precipice.

[*l*] Βαυονδα. [*m*] Ναυχωειο. [*n*] Γειτανι. [*o*] Μαραθροκαμπο. [*p*] Εσορεο. [*q*] Σπαταρει. [*r*] Συρεκα. [*s*] Παλαικαστρον. [*t*] Υρλοτες. [*u*] Καρλοβασσι. [*x*] Κασανια. [*y*] Αλβανιτιχωειο. [*z*] Πλατανοι. [*a*] Πυργος. [*b*] Κομαρεα. [*c*] Ἄμπελος. [*d*] Κανθάριον. Strab. lib. 14. [*e*] Τὸ ὄρος ὁ Κερκετεύς. Strab. lib. 10. [*f*] Καταβάτη, *Mountain of Precipices.* Καταβαίνω, deſcendo. *Or elſe this Name may be occaſion'd from being often ſtruck with Thunder:* Καταβάτης Ζεὺς, παρὰ τὸ καταβιβάζειν τὸ κεραυνόν. Suid. Jul. Poll. lib. 1. cap. 1. Libanius Legat. ad Julian. Pauſan. Eliac. prior. Pharnutus in Jovis cognominibus, *ſpeak of* Jupiter Καταβάτης, *who darts the Thunder.*

While

While *Greece* was in its Splendor, this Iſland was very populous and well manur'd. At top of the Mountains are ſtill to be ſeen Rows of Walls for bounding the Lands. I don't think there are at preſent in *Samos* above 12,000 Men, all of the *Greek* Church. There are not above three Families of *Turks*; that of the Cadi, that of the Aga, who live both at *Cora*; and that of the Aga's Subdelegate, who reſides at *Carlovaſſi*, or at *Vati*, the Manſion of the Vice-conſul of *France*. The Aga is properly only a Waivod, ſent to collect the Land-tax.

Once a year they chuſe an Adminiſtrator or two in each Village, except *Cora*, *Vati*, and *Carlovaſſi*, where they elect two Papas and four Burghers, in caſe there be ſo many: otherwiſe, they take Maſters of Caicks, or Labourers. The Papas themſelves are nothing but Peaſants advanced to Orders, without any other Merit but that of ſaying Maſs by heart. There are above 200 of 'em, and the number of Caloyers is ſtill greater; ſo that the Iſland is govern'd by Churchmen, who poſſeſs ſeven Monaſteries, namely, [*f*] *Our Lady of the Girdle*, [*g*] *Our Lady of the Thunder*, [*h*] *Our Lady the Great*, [*i*] St. *Elijah*, the Convent of the [*k*] *Croſs*, [*l*] *St. George*, and [*m*] *St. John*.

There are four Nunneries in *Samos*; one at St. *Elijah*, another near *Our Lady the Great*, a third at *Bavonda*, and the laſt at the Monaſtery of the *Croſs*: we were furthermore told, there were above 300 private Chapels.

The Biſhop of this Iſland, who is alſo Biſhop of *Nicaria*, reſides at *Cora*, and enjoys about 2000 Crowns annual Income. Beſides which, he draws a conſiderable Revenue by bleſſing the Wa-

[*f*] Παναγια Ιαζονη. [*g*] Παναγια Βρονδα. [*h*] Παναγια μεγαλη. [*i*] Ἅγιος Ηλιας. [*k*] Σταυρος. [*l*] Ἅγιος Γεωργιος. [*m*] Ἅγιος Ιωάννης Θεόλογος.

ters

ters and the Cattle, which Ceremony is perform'd the beginning of *May*. All the Milk-meats and all the Cheeſe that are made that Day, belong to the Biſhop: he has likewiſe two Beaſts out of every Herd.

The *Samians* live at their Eaſe, and are not tyranniz'd over by the *Turks*. The Iſland is rated at 1290 Billets to the Capitation, at five Crowns a Billet; which comes to 6450 Crowns. The Aga, who puts his Seal on every Billet, exacts likewiſe one Crown; and the Papas, who will be meddling in every thing, and who ſettle the Allotment of the Billets, claim ten Pence each Billet [*n*]; ſo that the private Men pay ſix Crowns ten Pence. The Cuſtoms of the Iſland are farm'd but at 10,000 Crowns: 'tis thought the Aga, who levies the Duties, gets full as much. Whenever a *Greek* dies without Male Iſſue, the Aga is Heir to all his arable Lands: the Vineyards, the Olive Plantations, and the Gardens belong to the Daughters, and his Relations may have the Refuſal when the Lands are to be ſold. The Aga's Silk pays 4 *per Cent*. Cuſtom: the Aga has great Perquiſites out of this Commodity.

The Women of this Iſland are very naſty and ugly, and don't ſhift above once a Month. Their Habit is a Veſt after the *Turkiſh* manner, with a red Coif, and a Taſſel yellow or white, which hangs down their back, as does their Hair, which moſt commonly they part into a couple of Treſſes, at the Bottom whereof hangs a Bunch of ſmall Plates of Block-tin or Silver of a coarſe Alloy, for they have ſcarce any other in this Country.

The Land-tax here is about 12,000 Crowns. A Tenth is likewiſe paid out of all ſorts of Grain

[*n*] *Two Timins.*

and

and Fruit, without excepting the very Onions and Gourds. They have abundance of Melons, Lentiles, French-beans, *&c.* The Muſcadine Grapes are the beſt and beautifulleſt Fruit of the Iſland: when they are ripe, the Vineyards are crouded with People; every body eats his fill, and picks and chuſes where he thinks fit. Good Wine might be made of 'em, if they knew how to make it, and put it into wooden Casks; but the *Greeks* are extremely naſty, and beſides they can't forbear mixing Water with it: yet have I drank excellent Muſcadine Wine at *Samos*, which had been carefully made for the Account of our *Smyrna* Merchants. They gather about 3000 Barrels of Muſcadine at *Samos*. Each Barrel weighs 158 Pounds 4 Ounces [*o*]; and a Load of this Wine, which is a Barrel and a half, ſells on the Spot from 4 to 7 Livres 10 Sous; that of red Wine is worth but 4 Livres, or 100 Sous. This is a deep-colour'd Wine, and would be good, if it were not mix'd with Water: 'tis carry'd to *Scio*, *Rhodes*, and *Napoli di Romania*. The *Greeks* pay 4 or 5 *per Cent.* for exporting this Wine, or more, juſt as the Cuſtom-houſe Officers pleaſe: the *French* pay but half as much. No Duty is paid to the Grand Signior; [*p*] but every Piece of a Vineyard that has fifty Paces in length, and twenty in breadth, pays him [*q*] forty Sous *per Annum*.

The Impoſt on Oil is after the rate of 10 *per Cent.* The *Greeks* for the Export of this Commodity pay 4 *per Cent.* and the *French* 2 *per Cent.* but the whole ſeldom exceeds 8 or 900 Barrels, each weighing as much as the Barrels of Wine, *i. e.* 158 Pounds. They'll ſell you 1139 Pound for a Crown.

[*o*] *Fifty Oques.* [*p*] Εξεμος. [*q*] *An* Iſolotes.

They

They every Year lade three Barks with Wheat for *France*. Each Bark contains 8 or 900 Meaſures, that is, 60,000 or 67,500 pound weight, for each Meaſure is 75 Pound. It is call'd a Quilot: the Quilot is three Panaches, each Panache is 8 Oques, and the Oques are 25 Pound. Beſides the common Grain, they ſow in *Samos* a great deal of large white Millet [*r*], which they call *Chicri*. The poorer ſort, in making their Bread, mix half Wheat and half Barley and white Millet. Some mix only Millet and Barley, of both which they have Plenty in this Iſland.

What Figs they dry, are only for their own uſe: they are very white, and three or four times as big as thoſe of *Marſeilles*, but not of ſo delicate a Taſte. Caprification is not practis'd in this Iſland, and therefore the Fig-trees are leſs fruitful here than elſewhere. We thought their Cheeſe none of the beſt: they put 'em new into Leathern Veſſels with ſalt Water, and let 'em drain and dry at leiſure: the Cuſtom is to ſend once a year three Bark-load of it to *France*: 100 pound Weight coſts but two Crowns, or a Sequin.

The Pine-trees, in the North of the Iſland, yield about 3 or 400 Quintals of Pitch: 'tis worth a Crown a Quintal, and pays 4 *per Cent.* Cuſtom. [*s*] Velanides is another Commodity this Iſland exports to *Venice*, and *Ancona*: 'tis that ſort of Acorn which the Tanners uſe when reduced to Powder, and of which I have given a Deſcription already. *Samos* was antiently call'd the [*t*] *Iſland of Oaks*, upon occaſion of the vaſt Numbers of Oaks it produced.

[*r*] Milium arundinaceum plano alboque ſemine. *C. B.* [*s*] Βελάνι καὶ Βελανίδι. Gland. [*t*] Δρύσσα. Steph.

The

The Silk of this Iſland is very fine; 'tis worth 4 Livres 10 Sols, or 100 Sols a Pound [*u*]. This Traffick, one Year with another, may be rated at twenty or twenty-five Thouſand Crowns. Their Honey and Wax are admirable: fifty pound Weight of Honey ſells for a Crown, but their Wax is worth nine or ten Sous a Pound. They gather no leſs than 200 Quintals of Honey, but of Wax ſcarce 100: the Quintal weighs 140 Pound, as it does in all the other Parts of *Turkey*.

The Scammony [*x*] of *Samos* is not over-good: it is of a red colour, hard, tough, and conſequently not eaſy to break. It not only purges with violence, but oftentimes occaſions Gripings of the Bowels, and very uneaſy Super-purgations: we did not ſee the Plant it comes from, becauſe it ſhoots not before the end of *March* or beginning of *April*. They ſhew'd us for the Plant of Scammony, [*y*] the young Stalks of a ſort of Bind-weed, whoſe Leaves are not unlike thoſe of our little Bind-weed, but that they are larger, hairy, ſlaſh'd at their Baſis not ſo prettily as thoſe of the *Syrian* Scammony. The Scammony of *Samos* anſwers perfectly well to *Dioſcorides*'s Deſcription of it: it grows in the Plains of *Myſia* between Mount *Olympus* and Mount *Sipyli*: but 'tis ſtrange, that in the Days of *Dioſcorides* they ſhould prefer the Juice of this Species to that of Scammony of *Judea*, which is the ſame with that of *Syria*; for Experience obliges us to reject that of *Myſia* or of *Smyrna*, and ſtick to the uſe of that of *Aleppo* or *Syria*. That of *Samos* and *Scalanova* is conſumed in *Anatolia*. It is Cuſtom-free, and but little is tranſported to the Weſtern Parts of the World.

[*u*] 18 *or* 20 *Timins the Pound.* [*x*] Μαχμετὰ ϗ Μαχμετία. [*y*] Convolvulus minor, arvenſis, *C. B.*

The

B

A Francolin.
a sort of Fowl frequenting the Marshes.



The Fecundity of the Iſland of *Samos* was matter of Admiration with the Antients. [*y*] *Strabo* was raviſh'd with every individual thing in it, except the Wine: but belike he never taſted its Muſcadine Wine, or perhaps they never bethought themſelves of making any. [*z*] *Athenæus*, after *Æthlius*, reports that the Fig-trees, Apple-trees, Roſe-trees, and the Vines too of this Iſland, bore Fruit twice a year. *Pliny* [*a*] takes notice of the Pomegranates of *Samos*, ſome of which had red Seeds, others white. Beſides Fruit, the Country is at this time full of Wild-fowl, Partridge, Woodcock, Snipe, Thruſhes, Wood-pidgeons, Turtle-doves, Wheatears. Its Poultry too is excellent: Heath-cocks are not common there, but keep to the Sea-ſide between the little Boghas and *Cora*, [*b*] near a marſhy Pool, which we have not omitted in our Chart: they call 'em [*c*] Meadow-partridge. There are no Rabbits in *Samos*, but abundance of Hares, wild Boars, Goats, and ſome Deer. They breed much Cattle: they have fewer Sheep than Goats. The *French* lade a Bark with Wooll once a year: 'tis ſold at the Rate of 5 Sols for 3 Pound 2 Ounce Weight.

Partridges you may have for three-pence a Brace. The Natives not knowing how to ſhoot flying, wait for 'em along the Brooks where they come to drink in Droves, like Larks: they'll kill you ſeven or eight at a Time, nay fifteen or twenty. The Mules and Horſes of the Iſland are not handſom, but are good Goers; and tho' they let 'em graze as they liſt, without confining 'em to Incloſures, they never ſtray from their Owners Houſes, and are eaſily taken up when-

[*y*] Ὅτι φέρει καὶ ὀρνίθων γάλα, καθάπερ που καὶ Μέναιδές φηι. Strab. Rer. Geog. lib. 14. [*z*] Athen. Deipn. lib. 14. [*a*] Hiſt. Nat. lib. 13. c. 19. [*b*] Ταγινάει. Attagen. [*c*] Λιβαδιπέρδικες.

ever there's occaſion. They breed a great many Beeves, but know not what a Buffalo is. The Wolves and Jackals do ſometimes a deal of Miſchief. They have ſome Tygers too, which come from the *Terra-firma* by the little Boghas.

Samos does not want for Iron Mines: moſt of the Land looks of the Colour of Ruſt. All about *Bavonda* is full of a Bolus, deep red, very fine, very dry, and ſticks to the Tongue. It is a natural Saffron of *Mars*, from whence they extract Iron, by the Aſſiſtance of Linſeed Oil. *Samos* was heretofore famed for Earthen Ware [*e*]: perhaps it was this Earth about *Bavonda*. According to [*f*] *Aulus Gellius*, the *Samians* were the firſt Inventors of the Pottery Trade; now no body follows it, and they uſe the *Ancona* Wares intirely: the [*g*] Jars for Brandy and Wine come from *Scio*. With taking ever ſo little Pains, one would find at *Samos* thoſe two ſorts of white Earth [*h*] which were uſed medicinally by the Antients; but they don't concern themſelves about ſuch Enquiries, any more than for the *Samian* Stone, [*i*] which was not only of uſe to poliſh Gold withal, but was very prevalent in many Diſtempers.

The Emery Stone is not ſcarce in this Iſland. Oker is common about *Vati*: it takes a very fine yellow being put in the Fire, and if it lies there long, turns to a browniſh red: it has no manner of Taſte, and naturally ſtains a fillamot Colour. There is found about *Carlovaſſi* a very black and fine Earth, but altogether inſipid; which, becauſe it ſerves to dye ſowing Thread of a black Colour, ſhould ſeem to partake of Vitriol.

[*e*] Samia vaſa etiamnum in eſculentis laudantur. *Plin. Hiſt. Nat.* Nos Samio delectamur. *Cic. in Verrem.* [*f*] Aul. Gell. lib. 5. [*g*] Στάμνα. [*h*] Κολλύριον καὶ ἀσήρ. *Dioſc. lib.* 5. *c.* 172. Plin. Hiſt. Nat. lib. 32. [*i*] Dioſc. ibid. cap. 173. Plin. Hiſt. Nat. lib. 36. cap. 21.

All

All the Mountains of this Iſland are of white Marble. On the way from *Vati* to the little Boghas there's a very beautiful Pillar, not yet looſen'd from its Quarry. I was told there was a fine Jaſper towards *Platano*. Theſe Mountains are very cool, full of Springs cover'd over with Trees, and very delightful. The moſt noted Streams are that of *Metelinous*, and that which runs beyond the Ruins of the Temple of *Juno*.

The Port of *Vati*, which looks to the North-weſt, is the beſt of the Iſland. Ships come to an Anchor on the right, in a ſort of a Bay form'd by a little Hill jutting out like a Pot-hook. This Port, which is capacious enough for a large Fleet, gave occaſion to build a Town there; its Ruins, tho' without any Badges of Magnificence, look to be of a vaſt Extent: it has been forſaken a long time by the Inhabitants, for fear of the Corſairs. Fetching a Compaſs round the Iſland from this Port Weſtward, you come to the Coaſt of *Carlovaſſi*, which is fit for nothing but Caicks or large Boats, and thoſe too muſt be tow'd aſhore. The Port *Seitan* [*k*] is nine Miles off *Carlovaſſi*; but it is the worſt Port of the whole Iſland, and the North-wind is fatal to moſt Veſſels there. Beyond *Seitan* the Iſland terminates by the Mountain of [*l*] *Catabate*, which makes the Cape of *Samos*, and the Cape forms one of the Sides of the great Boghas: when a Storm threatens, you muſt retreat into ſome Port of the Iſlands of *Fourni*, on the right. After doubling the Cape of *Samos*, you come to *Maratracampo*: thence you paſs between the Iſland of [*m*] *Samapoula* and the Cape *Colonne*, named the [*n*] Cape of *Juno*, on account of a Temple hard

[*k*] Seitan, *in the* Turkiſh *Language ſignifies the Devil.* [*l*] Καταβάτη, de κατάβασις, Deſcenſus. [*m*] Ripara. *Plin. Hiſt. Nat.* [*n*] Τὸ Ηραῖον. Strab. Rer. Geog. *They alſo call it Cape* de Cora, *and* White Cape. Ασπρηκαβο.

by, ſacred to that Goddeſs. From this Cape you enter into a very convenient Port, but too much expos'd to the South-eaſt Wind; which made the Antients to build on the Coaſt of *Cora*, over againſt the Town of *Samos*, a beautiful Mole, to ſhelter their Gallies: this Mole now goes by the name of *Tigani*, becauſe of its Roundneſs; for in vulgar *Greek Tigani* ſignifies a round Cake.

In the little Boghas, over againſt the Mountain of *Samſon*, is a Retreat for Ships, call'd the *Gally-port*; about which we diſcern'd the Ruins of an antient Town, and the Remains of two Temples, as we conjectured from five or ſix Columns lying on the Ground. The one was built on an Eminence, and the other in a Bottom: the Ruins of the Town are full of Bricks, interſpers'd with ſome Pieces of white Marble and bits of Columns of Jaſper ſtain'd red and white. At the Point of the Port, the narroweſt Part of the Boghas, are the Foundations of an antient Tower of Marble: the People of the Country pretend there uſed to be Chains a-croſs to bar the Strait; adding withal, that there are ſtill to be ſeen on the other ſide, which is on the *Terra-firma*, certain maſſy Rings of Braſs for that very purpoſe. The laſt Port of the Iſland is that of *Praſoniſi*, behind a Rock ſo call'd, between the Boghas and the Port of *Vati*. Before you diſcover this Port, you paſs by three or four Rocks, the chief of which is call'd *Didaſcalo* or *Daſcalio*, within Gun-ſhot of the Iſland: this, they ſay, was formerly the College or School of the whole Country.

I have nothing farther to add in relation to the Ports of the Iſland. The old Town of *Samos* extended from the Port of *Tigani*, which is three Miles from *Cora*, to as far as the

the [*c*] great River which runs within 500 Paces of the Ruins of the Temple of *Juno*: for [*d*[*Strabo* advances, that one of the Suburbs of this Town was at the Cape of *Juno*: the ſame Author writes, that *Tembrio*, and *Procles* after him, built *Samos*. The Tranſlation has it *Patrocles*, but 'tis much more probable it ſhould be King *Procles*. *Vitruvius* [*e*] pretends, the Town of *Samos*, and the thirteen Towns of *Ionia*, were the Work of *Ion* the *Athenian*, who gave *Ionia* its Name.

Tho' *Samos* is intirely deſtroy'd, yet may it be divided into Upper and Lower, for the better underſtanding the Plan. The upper Town took up the Hill, North; and the lower ran along the Sea-ſhore from Port *Tigani* to the Cape of *Juno*. *Tigani*, which is the *Gally-port* of the Antients, as I ſaid e'en now, is in form of a Half-moon, and regards the South-eaſt: its left Horn is that famed Jettee, which *Herodotus* [*f*] reckon'd among the three Wonders of *Samos*. This Jettee was 20 Toiſes in height, and advanced above 250 Paces into the Sea. So extraordinary a Work at that time of day, is an Evidence of the *Samians* Application to Marine Matters: [*g*] and ſo we find 'em receiving with open Arms *Aminocles* the *Corinthian*, the ableſt Ship-wright of his time, who built 'em four Ships, about 300 Years before the end of the *Peloponneſian* War. It was the *Samians* that carry'd *Batus* to *Cyrene*, above 600 Years before Chriſt: in ſhort, we have *Pliny*'s Word for it [*h*], that they were the Inventors of Tranſport Ships for carriage of Cavalry.

From the Port of *Tigani* we aſcended an Eminence thick ſet with Marble Tomb-ſtones, with-

[*c*] Ὁ Ιμβρασος ποταμός. Strab. lib. 14. Μεγάλος ποταμὸς, *in vulgar* Greek. [*d*] Τὸ περάσειον τὸ πρὸς τῷ Ηραίῳ Strab. ibid. [*e*] Archit. lib. 4. cap. 1. [*f*] Lib. 3. [*g*] Thucyd. lib. 1. [*h*] Hiſt. Nat.

out either Sculpture or Inſcriptions. Thence, Northward, begin the Remains of the Walls of the upper Town, on the Slope of a rugged Mountain. This Compaſs continuing to the Top, form'd a large Angle towards the Weſt, after running the whole Length of the Mountain's Side. Theſe Walls, by what appears, were very noble, eſpecially thoſe in ſight of *Cora:* they were ten foot thick, and in ſome Places twelve, built with huge Scantlings of Marble, cut for the moſt part facet-wiſe like Diamonds. We ſaw nothing in all the *Levant* to compare with them: the Inter-ſpaces were Maſonry: all the Redoubts were of Marble, and had their Fauſſe-ports to throw in Soldiers on occaſion.

The Brow of the Mountain, Southward, was cover'd with Houſes in form of an Amphitheatre, and faced the Sea. Below is ſtill ſeen the Place of a Theatre, the Materials whereof have been carry'd away to build *Cora*. It was ſituated on the right of a Chapel, call'd [*i*], *Our Lady of a thouſand Sails*, or, *Our Lady of the Grotto*, on account of a remarkable Grotto fill'd with Congelations. In the Places about the Chapel are abundance of Marble Pillars, ſome round, others pannel'd.

Going down from the Theatre to the Sea, you behold a world of broken Pillars, moſt of 'em either channel'd or in Pannels; ſome round, thers channel'd on the ſides with a Plat-band before and behind, like thoſe of the Frontiſpiece of *Apollo*'s Temple at *Delos*. There are alſo ſeveral other Columns with different Profiles on ſome adjacent Riſings: their Diſpoſition ſtill is round or in ſquares, which makes me gueſs they ſerv'd for Temples or Porticos. The like we ſee in many other Places up and down the Iſland.

[*i*] Παναγία Κιλιαξμψισσα χ᾽ Σπιλιανα.

The

The Ruins of the Houſes, among which they now drive the Plough, are of ordinary Maſonry, mix'd with Bricks and ſome pieces of Marble, adorn'd with Mouldings, or ſimply ſquared out. We ſaw no Inſcriptions: thoſe made when *Greece* was in its Glory, are either ſo broken or defaced, they can't be underſtood.

As for the Breadth of the Town, it took up part of that fine Plain which comes from *Cora* as far as to the Sea, Southward; and Weſtward, as far as to the River that runs beyond the Ruins of *Juno*'s Temple. The Water was convey'd by an Aqueduct, the Remains whereof are ſtill in part to be ſeen as you come from *Miles* to *Pyrgos*, as likewiſe at the Port of the [*k*] Farm of the grand Convent of our Lady. Theſe Canals or Aqueducts were of excellent Brick made of *Bavonda* Earth, and were very neatly ſet in.

Beſides this Aqueduct, the Waters that come from *Metelinous*, empty themſelves likewiſe at the Entrance of the lower Town, after having paſs'd under the Arches of an Aqueduct croſs the Dale leading from *Cora* to *Vati*. On the right of this Dale is the Mountain whereon is built the upper Town: on the left is a Mountain, which I ſhall hereafter call the perforated Mountain, for certain Reaſons which ſhall be given. You paſs over this ſmall Stream along the Sea-ſhore, going from *Tigani* to the Ruins of the Temple: hereabouts are ſtill to be ſeen the Badges of a very conſiderable Chriſtian Church. Beyond this Stream you croſs another, which comes directly from *Cora*, and in all appearance ſerv'd the upper Town with Water.

[*k*] Μετόχι τῆς μεγάλης παναγίας. Μετόχι, *which ſignifies in vulgar* Greek *a Farm, a Country-houſe: it comes from* μετοίκησις, habitatio.

On the left of the Dale, near to the Aqueduct that croſſes it, are certain Caverns: the Entrance of ſome of 'em was artificially cut; and if we may believe the People of the Country, they have ſerv'd for above 2000 Years as Sheltring-places to the Sheep, Goats, and Cows: and for that reaſon the Land there is full of Nitre. We were told they had ſhut up one of theſe Caverns where this Salt is perfectly cryſtalliz'd: the *Turks* are neither induſtrious nor ingenious enough to make uſe of it, and would lay by the heels ſuch *Greeks* as ſhould preſume to touch 'em.

In all appearance ſome of theſe artificial Caverns were what *Herodotus* ſays were rank'd among the moſt wonderful Performances of the *Greek* Nation. *Eupalinus*, the Architect of *Megara*, was the Contriver of this likewiſe. *The* Samians, to uſe the words of *Herodotus*, *bored through a Mountain* 150 *Toiſes deep*; *and in this Opening*, *which was* 875 *Paces long*, *they form'd a Canal twenty Cubits deep and three Foot broad*, *to convey to their Town the Waters of a beautiful Spring*. The Entrance of this Opening is ſtill to be ſeen: the other parts have been fill'd up ſince then. The beautiful Spring which tempted 'em to go upon ſo great a Work, is doubtleſs that of *Metelinous*, which I ſhall take notice of in its proper place; for this Village is ſeated on the other ſide of the bored Mountain. From this marvellous Canal the Water paſs'd through the Aqueduct that croſſes the Dale, and proceeded to the Town by a Conduit, which took the ſame turn as the Canal of *Cora*. The Canal that croſs'd the Mountain, is of a ſurprizing deepneſs; but this perhaps they were obliged to, for preſerving the Level of the Spring. *Laurentius Valla* had no good Grounds for believing that the Breadth of its Canal was triple its Depth; for certainly the Opening, by what

what now appears of it, could not be above ſixty Cubits broad: beſides, a Canal of this diameter, and twenty Cubits deep, would be capable of carrying a large River inſtead of a Spring. M. *du Ryer* ſeems not to have underſtood this Paſſage of *Horodotus* [*l*]; for, according to his Tranſlation, the Spring ſhould iſſue out of the bored Mountain; whereas the Mountain was bored on purpoſe to bring the Water that way.

Some 500 Paces from the Sea, and almoſt the like diſtance from the River *Imbraſus*, towards Cape *Cora*, are the Ruins of the famous Temple of [*m*] *Samian Juno*, that is, *Juno* the Protectreſs of *Samos*. The more ingenious ſort of Papas ſtill call it by the Name of *Juno*'s Temple. *Menodotus* the *Samian*, cited in *Athenæus* as the Author of a Tractate about the Curioſities of *Samos*, ſays that it was built by *Caricus* and ſome Nymphs; for this Iſland was firſt in poſſeſſion of the *Carians*. *Pauſanias* ſays, it was ſuppos'd to be the Work of the *Argonauts*, who had brought from *Argos* to *Samos* a Statue of the Goddeſs, and that the *Samians* aſſerted that *Juno* was born on the Banks of the River *Imbraſus* under one of thoſe Trees we call [*n*] *Agnus Caſtus*. It is true theſe Trees are very frequent along this River, and indeed throughout the Iſland, and the whole *Archipelago*. The Stump of the *Agnus-caſtus* was ſhewn in way of Veneration for a long time in the Temple of *Juno*. *Pauſanias* proves alſo the Antiquity of this Temple from that of the Goddeſs's Statue, which was the Workmanſhip of *Smilis* Sculptor of *Egina*, Cotemporary of *Dedalus*. *Clemens Alexandrinus*, on the Credit of *Æthlius* a very antient Author, obſerves, that the Statue of *Juno* at *Samos* was

[*l*] Ἀπὸ μεγάλης πηγῆς. Herod. lib. 3. [*m*] Ἱερὸν τῆς Ἥρας. Deipn. lib. 15. [*n*] Λύγος *in antient and modern* Greek.

only

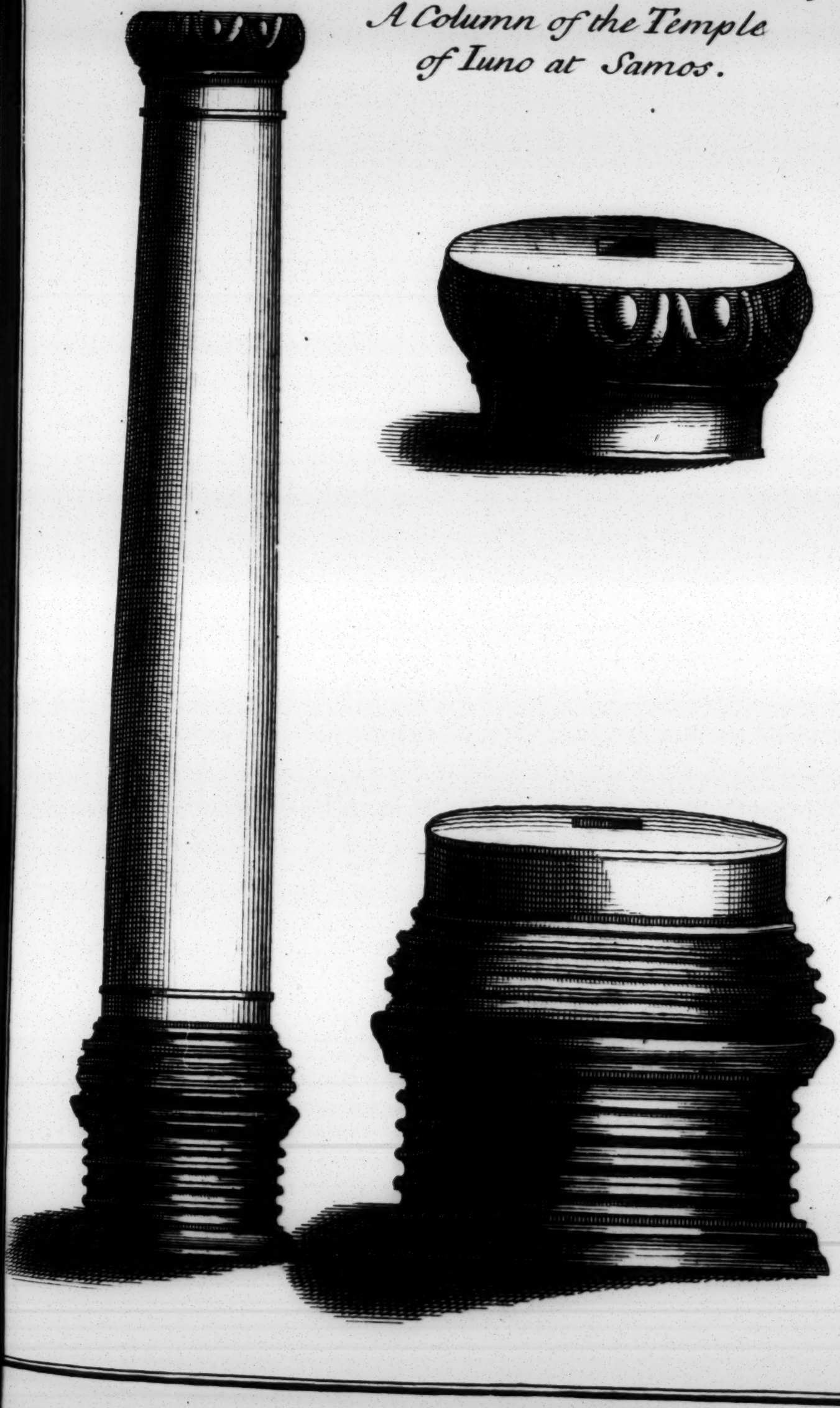
only a Stump of Wood, afterwards form'd into a Statue. *Athenæus*, on the Veracity of the ſame *Menodotus* whom we juſt now mention'd, forgets not a famous Miracle which happen'd when the *Tyrrhenians* would have carry'd off *Juno*'s Statue: thoſe Pirates were wind-bound, till ſuch time as they reſtored it again to its place. The Iſland was much reſorted to on account of this Prodigy, which had ſpread its Fame far and near. [*o*] The Temple was burnt by the *Perſians*, but it was not long e'er it was rebuilt, and ſo heap'd with Riches, that in a very ſhort ſpace of time there was no room for the Statues and Pictures. *Verres* in his Return from *Aſia*, notwithſtanding the Example of the *Tyrrhenians*, made no ſcruple to rifle this Temple of whatever was valuable: *Cicero* very juſtly reflects on him for this Impiety. Neither did the Pirates ſhew any more reſpect to this Edifice in *Pompey*'s time. *Strabo* calls it a great Temple fill'd with Pictures and antique Ornaments: among which, doubtleſs was that of the Loves of *Jupiter* and *Juno*, repreſented ſo natural, that *Origen* [*p*] reproaches the Gentiles with it. There was likewiſe in the Temple of *Samos* a Court or Yard for the Statues, among which were three Colloſſus-like by *Myron*, on the ſame Baſe. *Mark Anthony* carry'd 'em away, but *Auguſtus* reſtored thoſe of *Minerva* and *Hercules*, and only ſent that of *Jupiter* to the Capitol, to be placed in a little Temple he caus'd to be built there.

Of ſo many fine things, we found but two Reliques of Columns, and ſome Baſes of the beautifulleſt Marble I ever ſaw. Some Years ago the *Turks* imagining that one of theſe Columns was full of Gold and Silver, attempted to demoliſh it by firing ſome Cannon at it from on

[*o*] Pauſan. 533. [*p*] Lib. 4. contra Celſ.

board

A Column of the Temple of Iuno at Samos.



B L

board their Gallies: and accordingly damaged it very much.

Some Baſes of Columns are ſtill to be ſeen, and look to be ſquared out into a Parallellogram (or long Square) but being intermix'd with ſeveral Tympanums of demoliſh'd Columns, there's no aſcertaining the Diſpoſition, and conſequently the Plan of the whole Edifice, which, according to *Herodotus*, [q] was the third Wonder of *Samos*: that Author owns it was the moſt ſpacious Temple he ever beheld; and, but for him, we had never known who was the Architect: he was a *Samian*, one *Rhæcus* by name.

This *Rhæcus* had therein employ'd a very particular Order of Columns, as may be ſeen by the Figure. It is indeed neither better nor worſe than the *Ionian* Order in its infancy, void of that Beauty it afterwards acquired. The Baſis of the great Column juſt now mention'd is two Foot eight Inches high, with a large round Cordon below, an Inch high: the Baſe is adorn'd with five annular deep Channellings: the other part of this Baſe is of the diameter of the Shaft, but it is terminated by a little Cordon or Edging: this Baſis is poſited on a Pedeſtal eight Inches high, girt with five Rings like ſo many Hoops. There remains but one ſingle Chapiter, which we caus'd to be uncover'd, for it was bury'd in the incloſure of the Temple: this Chapiter, which at this time is the only one in the World of its kind, is one Foot ſeven Inches high, and anſwers to the Profile of its Baſe. Its Tympanum has a large Rouleau one Foot high, on which are cut Eggs in Relief, each within its reſpective Border; and from the Interſpaces of the Borders hang Points like Flames of Fire. There is a ſmall Aſtragal below the Roulea: the Plan which bears upon the

[q] Lib. 3.

Shaft

Shaft or Body of the Column, is four Foot three Inches diameter, and concludes alſo in a ſmall Aſtragal. The Frontiſpiece of the Temple faces the Eaſt and the Town of *Samos*, as may be gueſs'd from the Range of the two Columns mention'd before; for they range from North to South. We dug above two Foot to come at the Pedeſtal that ſupports the Baſe of the largeſt Column, and this Pedeſtal bears on a well ſquared Piece of Marble, which perhaps was part of the Steps of the Temple. Standing, as it does, in a bottom, no wonder the Water has in ſo long a ſpace of time brought Earth enough to cover 'em. If theſe Conjectures are true, the Face of the Temple muſt not have been above 24 Toiſes long, for there's but that diſtance from the great Column to that with one Tympanum: however, as we have *Herodotus* and *Strabo*'s word for it that it was a great Temple, it is highly probable this is but part of that Face. We muſt not be govern'd by the Draught of that Temple, as we find it on old Medals; for oftentimes they repreſent different Temples under the ſame Form, as I myſelf have obſerv'd in ſome of the *Levant*, where the Temples of *Epheſus* and *Samos* were of the ſame Deſign.

As for the Goddeſs, ſhe was differently habited, according to the parts ſhe acted: ſhe was made to preſide in [*r*] Marriage, in [*s*] Child-birth, and [*t*] other Accidents natural to Women:

[*r*] Juno Pronuba. Itaque nobiliſſimum & antiquiſſimum templum ejus eſt Sami, & ſimulachrum in habitu nubentis figuratum: & ſacra ejus anniverſaria nuptiarum ritu celebrantur. *Lactant. lib.* 1. *de falſa Relig. cap.* 17. [*s*] Juno Lucina, *apud Terent. in Andr. act.* 3. *ſcen.* 1 Juno à juvando dicta, *inquit Donatus.* Lucina *ab eo quod in lucem producat:* ſic apud noſtros Junonem Lucinam in pariendo invocant, *ait Cic. lib.* 2. *de Nat. Deor.* [*t*] Dea Mena menſtruis fluoribus præeſt. *Aug. de Civ. Dei, l.* 7.

but

but as for the Garb peculiar to each reſpective Ceremony, he muſt be a better Antiquary than I am, to aſcertain it. All I know of the matter, is, that the Creſcent or Half-moon on her Head, and under her Feet, denoted the Monthly Influence ſhe had on the Fair Sex: whence ſhe was call'd the Goddeſs of the Months. For this reaſon, perhaps, ſhe was repreſented on the Medals [*v*] of this Iſland with Bracelets hanging from her Arms down to her Feet, with a Creſent over all. The Creſcent ſignify'd the Months, and the Bracelets ſhew'd that ſhe had taught the Women how to reckon certain Days: as we ſtill ſee the People of the Eaſt caſt their Accounts by the Beads of their Bracelets.

After all, I know nothing more obſcure than theſe pretended Bracelets of *Juno*; for I ſee no foundation to believe with [*x*] *Triſtanus*, that what I take for Bracelets, ſhould be Beards of a Ship's Anchor. Be it as it will, there's no great harm in venturing ſometimes into the Ocean of Diſcoveries, tho' it abounds with Fictions. I therefore propoſe it to the Curious to examine, whether theſe ſame Bracelets with a Creſent over 'em, may not be an Attribute of *Juno*, betokening what I have ſaid above concerning Women; or elſe, whether they are only a ſort of Ornament which *Juno* advis'd 'em to wear; for that Goddeſs was the Inventor of Dreſs, according to St. *Athanaſius*.

Triſtanus has given a Type of a Medal of the *Samians*, repreſenting *Juno* with a very bare Neck. She has a Tunick reaching to her Feet, with a Girdle very tight about her: the folding of the Tunick makes a ſort of Apron: her Veil hangs from the top of her Head to the bottom

[*v*] MHNH CAMIΩN, *Is the Legend of a Medal of* Auguſtus *and* Livia *in* Patin. Numiſm. Imp. Rom. [*x*] Comment. Hiſt. tom. 1.

of

of the Tunick. The [*y*] Reverſe of a Medal in the King's Cabinet, repreſents this Veil at its full ſtretch, making two Angles on the Hands, one Angle on the Head, and another at the Heels. I have ſome Medals of *Samos*, where *Juno*'s Neck is cover'd with a ſort of Camail, beneath which hangs a Tunick with the Girdle placed croſs-wiſe. The Head of the laſt Medals is crown'd with a Hoop reſting on each Shoulder, and ſupporting on the top of its Bow a ſort of Ornament picked below, widening above, like a Pyramid revers'd. On one of the Medals in the King's Cabinet, that Goddeſs wears on her Head a [*z*] Bonnet ſharp-pointed, terminated by a Creſcent: on other [*a*] Medals in the ſame Cabinet is ſeen a kind of Basket ſerving that Goddeſs for a Head-dreſs, the other parts of her Habit reſembling our Benedictine Monks. The Head-geer of the *Turkiſh* Women is very like this of *Juno*, and makes 'em look very graceful: that Goddeſs was undoubtedly the Inventreſs of this becoming Dreſs for the Head, and which our Commodes have ſince imitated. *Juno*, who preſided at Nuptials, wore a [*b*] Crown of Cyperus (a ſort of Ruſh) and of thoſe Flowers call'd by us *Immortal*. A little Basket was fill'd with 'em, and faſten'd to the top of the Head: from hence perhaps comes the cuſtom now in uſe in the *Levant*, of putting Crowns on the Heads of the new-marry'd Couple. The Abbot *de Camps* has a fine [*c*] Medallion of *Maximin*, on the Reverſe whereof is the Temple of *Samos*, with *Juno* in the Nuptial Habit, and two Peacocks at her Feet. [*d*] This Habit differs not from thoſe we have been ſpeaking of, and Peacocks are repreſented on it, becauſe they

[*y*] *Graved in* Spanheim, *ib.* [*z*] Πάτος ἔνδυμα τῆς Ἥρας.. Heſych. [*a*] *Graved in* Spanheim, *ib.* [*b*] Πυλέων in Athen. Deipn. lib. 14. Jul. Pol. lib. 5. cap. 16. [*c*] CAMIΩN. [*d*] Athen. ibid.

were

were bred about that Goddeſs's Temple, as Birds ſacred to her.

Beſides all theſe Medals I have been mentioning, I met with a very fair one of *Tranquillina*, on the Reverſe whereof is *Meleager*, or rather *Gordianus*, the Husband of that Empreſs, who ſlew a wild Boar in hunting. In the King's Collection there are more Medals of the ſame Type, and another with the Head of *Decius*.

The third of *January* we lay within a Mile and a half of *Cora*, in the Farm of the great Convent of the Virgin. This Farm is but a quarter of a League from the Ruins of a Temple, in a Plain full of Vines, Olive, Mulberry, and Orange-trees, eſpecially about *Miles*, which is not above two Miles from the Farm. The firſt of *February* we ſet out for the great Convent ten Miles from the Farm, and dined there: it is ſituated half way up agreeable Mountains, cover'd with Holm-oaks, Pine-trees, Philarea, Adrachne: we found ſome Stocks of this Tree with large Fruit ending in a point; it ſhall be deſcribed hereafter, as alſo a fine ſort of Germander with Betony-leaves, which grows about the ſame place. After we had eaten ſome Olives, and drank a Glaſs or two of rat-gut Wine in this Convent, we went to *Pyrgos*, a Town ſeven Miles off; the Neighbourhood whereof abounds with a fine ſort of [*a*] *Cachrys*, which at this time was in flower. The ſecond of *February* we went through *Platano*, eight Miles from *Pyrgos*, thence by the Convent of *St. Elijah* four Miles off. That Evening we lay at *Neocorio*, which is one of the three Villages that form the Town of *Carlovaſſi* two Miles from the Sea.

[*a*] Cachrys Cretica, Angelicæ folio, Aſphodeli radice, *Coral. Inſt. Rei Herb.* 23.

The

The third of *February* we took horſe for the great Mountain of *Catabate*, which is at the farther end of the Iſland: our Guides led us directly to *Marathrocampo*, eight Miles from *Carlovaſſi*, and we ſpent the Night in St. *George*'s Farm belonging to the Convent of St. *John* of *Patmos*.

The fourth of *February* we went to ſee the Chapel, or rather the Hermitage of [*b*] *Our Lady of fair Appearance*, which is four Miles off, in a Bottom commanded by ſome hideous Rocks. The Solitude is charming, but the Mouth of the Cavern where the Chapel ſtands, is frightful: you go up by a Stair-caſe almoſt perpendicular. In the bottom of the Cavern they have cut a beautiful Conſervatory of Water, which they draw up from an amazing Profundity. This Chapel is as homely as the other *Greek* Chapels.

Our Guides cou'd by no means be prevail'd on to advance farther on the Mountains: the Cold was very piercing, and their Mules would have been ſtarv'd with hunger in thoſe deſart Places: ſo we return'd to *Marathrocampo*, in order to viſit another Solitude more gloomy than the former, and very properly named, [*c*] *Our Lady of the Bad Way*. We did not get thither till next Day, after having croſs'd over not a few Mountains overrun with Pine-trees, Broom, and Arbute-trees: this ſolitary place gave us hopes of finding ſome Plants worthy notice.

The Chapel of *Cacoperata* is alſo in a Cavern, into which you go through a ſort of Trap-door cut in the Rock. The *Greeks* love to build their Chapels in places of the moſt difficult acceſs, which they fancy more proper to ſtrike an Awe and inſpire Devotion, than ſuch as are in an open ſerene Spot of Ground. *Cacoperata* is one of the moſt diſmal Hermitages I ever ſaw in my life:

[*b*] Παναγία Φανερωμένη. [*c*] Παναγία Κακοπέρατα.

the

the Path that leads to it is about 300 Paces long, cut in the craggy Rock, and not above half a Foot broad in ſome places: on the left hand 'tis as much as one can do to keep from falling, on the right are nothing but Precipices made by Nature directly perpendicular, where a Man would be daſh'd to pieces, ſhould his Foot happen to ſlip.

We went back that Day to *Carlovaſſi*, and embark'd for *Nicaria* the next Day, being *Febr.* 6, but the South-weſt Wind [*d*] forc'd us into Port *Seitan*, not above nine Miles from *Carlovaſſi*. They may well call this Port by the Name of *Seitan*, which in *Turkiſh* ſignifies the Devil. We were fain to hale our Caick aſhore; and in the Night-time a Veſſel was loſt, laden with Wine for the *Simies*. The North-wind kept us at *Seitan* till the twelfth of *February*. We lodg'd in a Cave, where we burnt nothing Day and Night but Laurels, Adrachnes, and Storax. We had but a very indifferent time of it: our Biſcuit began to fall ſhort, and the Weather was unfit either for Hunting or Fiſhing: 'twas as much as we could do to catch a few of the Fiſh call'd the Goats-eyes, or the like: but what was ſtill worſe, we had drank out all the Water we could find among the adjoining Rocks, where we carry'd our Leather Bottles [*e*] made pyramidal (the Faſhion there) and fill'd 'em by the help of Sea-onion Leaves folded pipe-wiſe. We empty'd a Well dug long ſince on the edge of the Sea, but the Water of it was ſaltiſh. At length the Weather turn'd fair on the 13th: we laid hold of the Opportunity to go to *Patino*, which is the famous Iſland of *Patmos*, whence we return'd to *Carlovaſſi* the 18th of *February*, and landed the ſame Day a Mile on this ſide *Carlovaſſi*, to go ſee a *Greek* Chapel, call'd [*f*] *Our Lady of the River*. This Chapel

[*d*] Labech. [*e*] Mataras. [*f*] Παναγία τὸ ποταμῦ.

is at the Foot of a Mountain, but in a manner abandon'd: there are four fine Columns of aſh-colour'd Marble, the Chapiters whereof have double Rows of Acanthus Leaves: they are the Reliques of ſome old Temple, at leaſt they ſhould be ſo, from what old Marble Monuments we ſaw hard by, particularly an Architrave of red and white Jaſper. May it not be the Temple of *Mercury*, [*g*] held in particular Reverence by the *Samians*, who likewiſe ſtruck a Medal [*b*] to him repreſenting on one ſide the Genius of their City, and on the other that God of Thieves, with a Purſe in his Right-hand, and a Caduceus in his Left?

Tho' it rain'd without ceaſing, the 19th and 20th of *February*, that did not hinder our going from *Carlovaſſi* to *Vourlotes*, which is a Village ten Miles diſtant from thence, and but two Miles from the Sea, at the Foot of the coldeſt Mountains of the Iſland. On the North Coaſt we met with ſome very fine Plants. *Vourlotes* is ſo call'd from the Iſles of *Vourla*, right againſt the antient *Clazomene*, ſituate at the Entrance of the Bay of *Smyrna*: for *Samos* having been ſack'd and depopulated after the Peace of *Conſtantinople*, was given by the Emperor *Selim*, *Anno* 1550, to the Captain-baſhaw *Ochiali*, [*i*] who caus'd to be tranſported a variety of *Greeks*, to improve the Lands: thoſe of *Vourla* ſettled at *Vourlotes*, ſome *Albanois* built *Albaniticori*, and thoſe of *Metelin* were eſtabliſh'd at *Metelinous*.

The Rain ſtill continuing the 21ſt of *February*, we could ſcarce get to the Convent of [*k*] *Our Lady of the Thunder*, which is but a Mile

[*g*] Ερμῆς Χαειδοτῆς, Mercurius munificus. *Plutarch. de Quæſt. Græc.* [*b*] ΔΗΜΟC CAMEIΩN ΕΠΙ ΛΥCANΔΡΟΥ ΙΕΡΕ. Sub Lyſandro ſacerdote. [*i*] Relat. of the Voyages of M. *de Breves*. [*k*] Παναγία Βεγόνδα.

from

from *Vourlotes*. Beſides the Rain, which held Day and Night all the reſt of the Month, the South Winds [*l*] did a world of damage. 'Tis true, they did not carry away the tops of Houſes, becauſe they are terraſs'd; but they overturn'd the Houſes themſelves, eſpecially in the Country, where they had more ſcope to exerciſe their fury. The Sea was as it were on fire, the Thunder was really terrible: we were ſomewhat cheary, when they told us it never rain'd in the *Levant* but in Winter, nor thunder'd but at this time of the Year.

For theſe Reaſons we kept within Doors in the Convent, from whence we could hardly ſtir 200 Paces: it being a ſtout ſolid Building, we were ſafe enough. This Convent has a good Revenue, but affords but very indifferent Accommodation. Among other Rarities, they ſhew'd us the Dean of Mankind, if I may ſo ſay; an honeſt Caloyer 120 Years old, who ſtill amuſes himſelf with cutting of Wood, and looking after the Mill. We were inform'd he never in the whole Courſe of his Life drank any thing but mere Wine and Brandy. Leſt ſuch an Inſtance be urg'd to countenance thoſe who drink Wine to exceſs, I ſhall ſubjoin another quite contrary to it: M. *Luppazuolo*, a *Greek* by Nation, and Conſul of *Venice* at *Smyrna*, never drank any thing but Water, and yet lived to be 118 Years of Age. So that no concluſive Argument can be drawn from the Uſe of Drinks: for M. *Luppazuolo* could not endure even Coffee or Sherbet: but what redounds more to the honour of his Memory, is, his having one Daughter 18 Years old, and another 85, without reckoning a Son, who dy'd near 100 Years old.

We were prevented by the bluſtering of the Weather from narrowly inſpecting ſome fine ſorts

[*l*] Siroc,

of Renunculus with a blue Flower. There was but little Snow on the Mountains the 23d of *February*, but a great deal of Hail big as Peas. Theſe Mountains are cover'd with two ſorts of Pine-trees; [*m*] but there are no Fir-trees, whatever the Inhabitants ſay, who call by that Name a beautiful ſort of Pine, which is at *Paris* in the Parterre of the Royal Garden, with Leaves about five Inches long, and one Line broad, ſtiff, flat on one ſide, round on the other: its Fruit is four Inches long, an Inch and a half thick, very picked, conſiſting of very large and hard Scales. Theſe Pines riſe to a great height, and are fit to make Ship Maſts; they yield abundance of Turpentine, but it runs in waſte, tho' 'tis very clear and well-looking. [*n*] The other Pines on theſe Mountains are the common ſort growing in all hot Countries.

From theſe Mountains we croſs'd the Iſland for *Cora*, where we had hopes given us of finding ſome antient Inſcriptions; yet we met with nothing but a few Epitaphs ſince the Chriſtian Æra, and thoſe in private Houſes. The Ladies of *Cora* ſeeing us ſo intent on Plants, brought us one, and caus'd us to be ask'd if we knew its Virtues: it was very like that call'd [*o*] *Tartonraire* at *Marſeilles*. After thanking them for their Noſegay, we caus'd 'em to be told they were in too good a ſtate of Health to need the uſe of it, and that even in *France* it was never preſcribed but to Perſons of the ſtrongeſt Conſtitution: they burſt into a Fit of Laughter, and pointed to their Head-dreſs, which our Interpreter told us was to let us know they made uſe of this Plant to dye their Veils yellow. A Moment after, he ſhew'd us two or

[*m*] Ελάτη. [*n*] Pinus ſylveſtris, maritima, conis firmiter ramis adhærentibus. *J. B.* [*o*] Thymelæa ſeu *Tartonraire*, Lini foliis argenteis. *Corol. Inſt. Rei Herb.* 41.

three

three of theſe Ladies ſweeping their Terrace, and pointing at their Brooms, to ſignify that it was call'd [*p*] *Broom-herb*. When they uſe it to dye with, they caſt the tops of the Herb into boiling Water; after ſome Bubblings, they add a little [*q*] Alom-powder, then put in the Linen, Cloth, or Skins, and let 'em ſoak all Night off the Fire. It dyes a very good Yellow, but I'm of opinion a more perfect Colour might be made of it by more skilful Hands. This Plant differs not from that on the Coaſts of *Provence*, only its Leaves are narrower and longer. M. *Wheeler* [*r*] has obſerv'd the difference.

The 24th of *February*, maugre the bad Weather, we got to *Vati*, deſigning to embark for *Scalanova*, and ſo paſs to *Smyrna*; but were detain'd by the continual Rains and contrary Winds at *Vati* till the middle of *March*. It was a little Deluge, nothing but Torrents running down from the Mountains, which at another time are calcin'd in a manner; whence its Name of *Samos* [*s*], i. e. a dry ſandy Soil.

In the interim we went to ſee a handſom Village call'd *Metelinous*, two Miles off *Cora*. *Metelinous* took its Name from the Iſle of *Metelin*, being built, or rather rebuilt, by a Colony of Inhabitants of this Iſland, tranſported thither after Sultan *Selim* had given *Samos* to the Captain-baſhaw *Ochiali* [*t*]. Ever ſince that Admiral's death, the Revenue of *Samos* is appropriated to a Moſque he caus'd to be built at *Topana*, one of the Suburbs of *Conſtantinople*: this Moſque ſtill bears the name of its Founder, and the Suburb that of the

[*p*] Σαρωμάταχι, Broom-herb. Σάρωμα, a Broom. [*q*] Στίψη. [*r*] Voyage into *Dalmatia* and *Greece*, tom. 1. [*s*] Σάμος quaſi Ἄμμος, arena. Et Samia genitrix quæ delectatur arena. *Juv. Sat.* 16. *verſ.* 6. [*t*] Relation of M. *de Breves*'s Voyage.

Artillery which is caſt there; for *Top* in *Turkiſh* ſignifies a Cannon, and *Hana* a Houſe: thus *Topana* is an Arſenal or Foundery for Cannon.

The Spring of *Metilonous* is the beſt in the Iſland, and muſt be one of thoſe two mention'd by *Pliny* [*v*]. I make no doubt it was conducted to the Town of *Samos*, croſs the Mountain mention'd by *Herodotus*: this Author calls it *the great Spring*, and the Mountain is between *Metelinous* and the Ruins of *Samos*. The Diſpoſition of the Places proved perfectly favourable, the Moment they had conquer'd the difficulty of boring it; but in all probability they were not exact enough in levelling the Ground, for they were obliged to dig a Canal of twenty Cubits deep, for carrying the Spring to the place deſign'd. There muſt have been ſome Miſtake in this Paſſage of *Herodotus*. *Joſeph Georgirene*, Biſhop of *Samos*, was no doubt a very diligent Inquirer into all theſe things; but the Deſcription he has given of *Samos*, *Nicaria*, and *Patmos* is ſo ſcarce, tho' tranſlated out of vulgar *Greek* into *Engliſh*, that I have not been able to procure it.

At the corner of the Church of *Metelinous*, before this Spring, is ſet in breaſt-high an antient Bas-relief of Marble, perfectly fine, which a Papas found ſome Years ago, digging up a Field: it is two Feet four Inches long, fifteen or ſixteen Inches high, three Inches thick, but lying low to the Ground, the Heads of it are extremely batter'd. The Bas-relief contains ſeven Figures, and repreſents the Ceremony of imploring the Succour of *Eſculapius* in the caſe of ſome ſick Man of Quality: he is ſitting up in his Bed, his Head and Breaſt rais'd, holding a Pitcher by both Handles: the God of Phyſick is ſeen on his right Hand, towards the Bed's Feet, in the ſhape

[*v*] Gigartho & Leucothea. *Nat. Hiſt. lib.* 3.

of

of a Serpent: the Table, which is right againſt the Patient, and ſtanding on three Feet like Goats-feet, is ſpread with a Pine-apple, two Flaggons, and two things like Pyramids placed at each end. On the right ſits a Woman in an Elbow-chair, with a very high back to it. The Drapery of this Figure is very good, and the Sleeves ſit pretty tight: her Face fronts you, and ſhe ſeems to be giving directions to a He-ſlave cloſe by her, and who is habited in a looſe Coat over a Veſt. At the foot of the Bed is another Woman ſitting on a low Stool, cover'd to the Ground with Cloth: ſhe is habited like her in the Elbow-chair, but you only ſee her ſideways: this perhaps is the ſick Man's Wife, for there ſtands before her a young Child naked, with a Dog fawning about him. A young She-ſlave is alſo placed behind this Woman, and is dreſs'd in a ſhort Coat without Sleeves, under which falls a ſort of Under-petticoat full of Plaits: ſhe reſts her left Hand on her Breaſt, and in her right, which is erect, ſhe holds a Heart with the point upwards. Farther off, at the extremity of the Bas-relief, is ſeen another He-ſlave ſtark naked, who with one Hand is taking Drugs out of a Mortar, to put 'em in a Cup which he has in the other Hand, and to whom *Eſculapius* ſeems to be giving order to pour them into the Veſſel held by the Patient. Along the top of the Bas-relief runs a kind of Border, broken, and divided into four long ſquare Pannels: in the firſt is repreſented a very fine Head of a Horſe; the ſecond contains two Flames; the third is adorn'd with a Helmet and Cuiraſs; the fourth is broken, and leaves nothing to be ſeen but the Rim of a Buckler. Doubtleſs theſe Attributes were intended to ſet forth the Inclinations and Employments of the Patient.

While we were conſidering the Beauty of this Bas-relief, they preſented us with ſome Medals; the beſt whereof was that of the famed *Pythagoras*, who will be for ever an Honour to this Iſland, on account of the Rank he held among the antient Philoſophers: but I'll be ſworn there are none of his Diſciples now left in *Samos*; for the *Samians* are no more fond of faſting, than they're Lovers of Silence. The Medal we are ſpeaking of, has the Head of *Trajan* [*u*]: *Pythagoras* is on the Reverſe, ſitting before a Column, which bears a Globe, on which that Philoſopher ſeems to be pointing to ſomething with his right Hand. The ſame Type is in *Fulvius Urſinus*, but *Pythagoras* reſts his left Hand on the Globe. The like Medals are alſo ſeen with the Heads of *Caracalla* and *Etruſcilla*, the faireſt I ever ſaw in the King's Cabinet, ſtruck with a *Commodus* [*x*] on it, and on the Reverſe *Pythagoras* pointing with a Rod to a Star on a Celeſtial Globe: this muſt be the Star of *Venus*, which he was the firſt Diſcoverer of, as we are told by *Pliny* [*y*].

On the left Hand of the Spring of *Metilonous* is an Inſcription, whoſe Characters have the Appearance of being well done, but they are not now legible: perhaps the Name of the Spring may be pick'd out by ſome abler Heads; perhaps too this Inſcription records the Names of thoſe, who undertook to convey this beautiful Spring to *Samos*. This Spring, at preſent, falls into a little Brook, that empties itſelf in the Port of *Tigani*.

At length, not knowing how to diſpoſe of our time, we made an Enquiry among ſome of the moſt eminent Men of the Iſland concerning

[*u*] ΤΡΑΙΑΝΟC ΔΕΚΙΟC. Legend. ΠΥΘΑΓΟΡΗC CAMIΩN. [*x*] ΑΥΤΟΚΡΑΤΩΡ ΚΑΙΣΑΡ ΜΑΡΚΟΣ ΑΥΡΗΛΙΟΣ ΚΟΜΜΟΔΟΣ ΣΕΒΑΣΤΟΣ. [*y*] Hiſt. Nat. lib. 2. cap 8.

a pre-

a pretended Light, which the Mariners fancy they ſee in the Cape of *Samos* when they're out at Sea, and which is inviſible on ſhore. Theſe Doctors aſſured us, it appear'd in ſo ſteep a Place, that no Perſon could be ſuſpected to inhabit there, and that this Fire muſt needs be miraculous: for my part, I am perſuaded of the contrary; and ſuppoſing that any ſuch Fire was ever perceiv'd, I doubt not but it was kindled either by the Caloyers or Shepherds, partly to divert themſelves, and partly to preſerve the Memory of a thing the Papas of the Iſland call [z] *a great Miracle*.

We catch'd at a Glance of the Sun, to make our Geographical Remarks.

Scalanova is between the North-eaſt and eaſt.

Cape *Coraca* between the North and North-north-weſt.

Cape *Blanc* between the North-weſt and the North-north-weſt.

Scio North-weſt.

Patmos between the South and South-ſouth-weſt.

Siagi North.

Epheſus North-eaſt.

The higheſt Top of *Mycale* or *Samſon* between the Eaſt and Eaſt-ſouth-eaſt.

The Iſle of *Arco* between the South-ſouth-weſt and the South-weſt.

Gatoniſi South.

Cos or *Stanchio* between the South and the South-ſouth-eaſt.

Palatia or *Miletus* South-ſouth-eaſt.

This, my Lord, is all I have to ſay touching the Iſland of *Samos*. We muſt return to Port *Seitan*, to give an account of our Voyage to *Patmos*. Notwithſtanding our Eagerneſs to go to *Nicaria*, we were fain to tarry in this Port for want of a fair Wind; ſo we reſolv'd to range the

[z] Μέγα θαῦμα.

Coaſt

Coaſt and Cape of *Samos* in the mean time [*a*]: this Cape is ten Miles from *Seitan*. Our Deſign was to enter the greater Boghas, which is between this Iſland and that call'd the Great *Fourni*.

PATMOS. Patino.

They reckon forty Miles from the Cape of *Samos* to the Iſle of *Patmos*, now call'd *Patino*. We caſt anchor in Port *de la Scala*, which is one of the fineſt Ports throughout the *Archipelago*, and faces the North-weſt and the Eaſt. That of *Gricou* is likewiſe an admirable one: it is in the South-eaſt, and has two Openings form'd by a Rock juſt at the Entrance: one of theſe Openings is turn'd to the South-eaſt, and the other to the North-weſt. *Sapſila* is another good Port, between that of *Scala* and *Gricou*, but expos'd to the North: the Port of *Diacorti*, which is in the South-eaſt of the Iſland, and into which the South and Labech blow ſo as to hinder the coming out, is not fit for Barks, any more than that of *Merica*, which is turn'd to the Miſtral, and which is on the Weſt of that of *la Scala*.

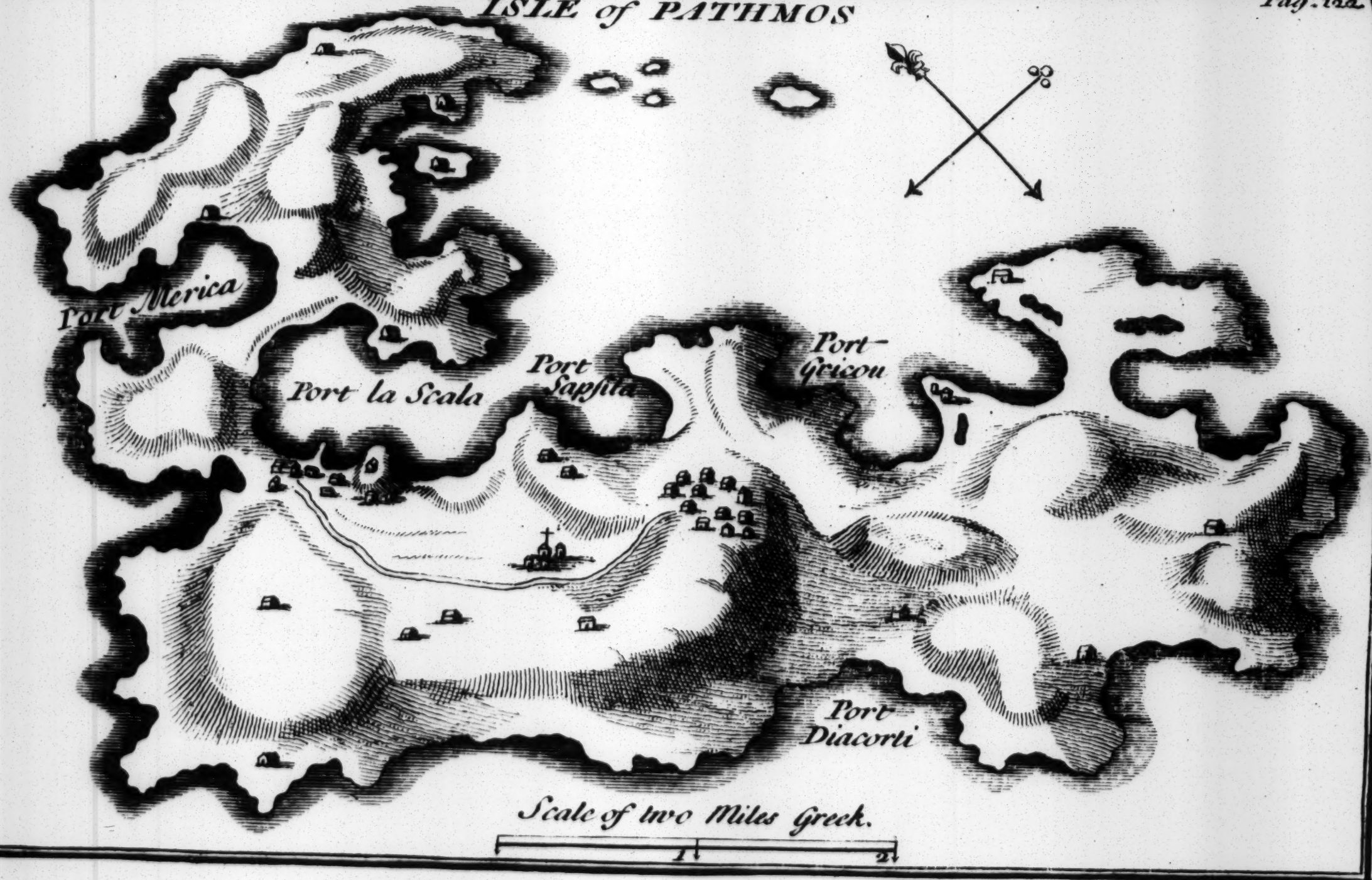
Patmos is conſiderable for its Ports, but its Inhabitants are not much the better for 'em. The Corſairs have obliged 'em to quit the Town which was in the Port of *la Scala*, and to retire two Miles and a half up the Hill about St. *John*'s Convent.

This Convent is as a Citadel, conſiſting of ſeveral irregular Towers: it is a very ſubſtantial Building, on a very ſteep Rock. We were told, that the Emperor *Alexis Comnenes* was the Founder of this Monaſtery. Its Chapel is ſmall, and painted after the *Greek* manner, than which nothing can be more paltry: the Sexton made us pay a Crown for ſhewing us the Body of St.

[*a*] 1702.

Chriſtodulus,

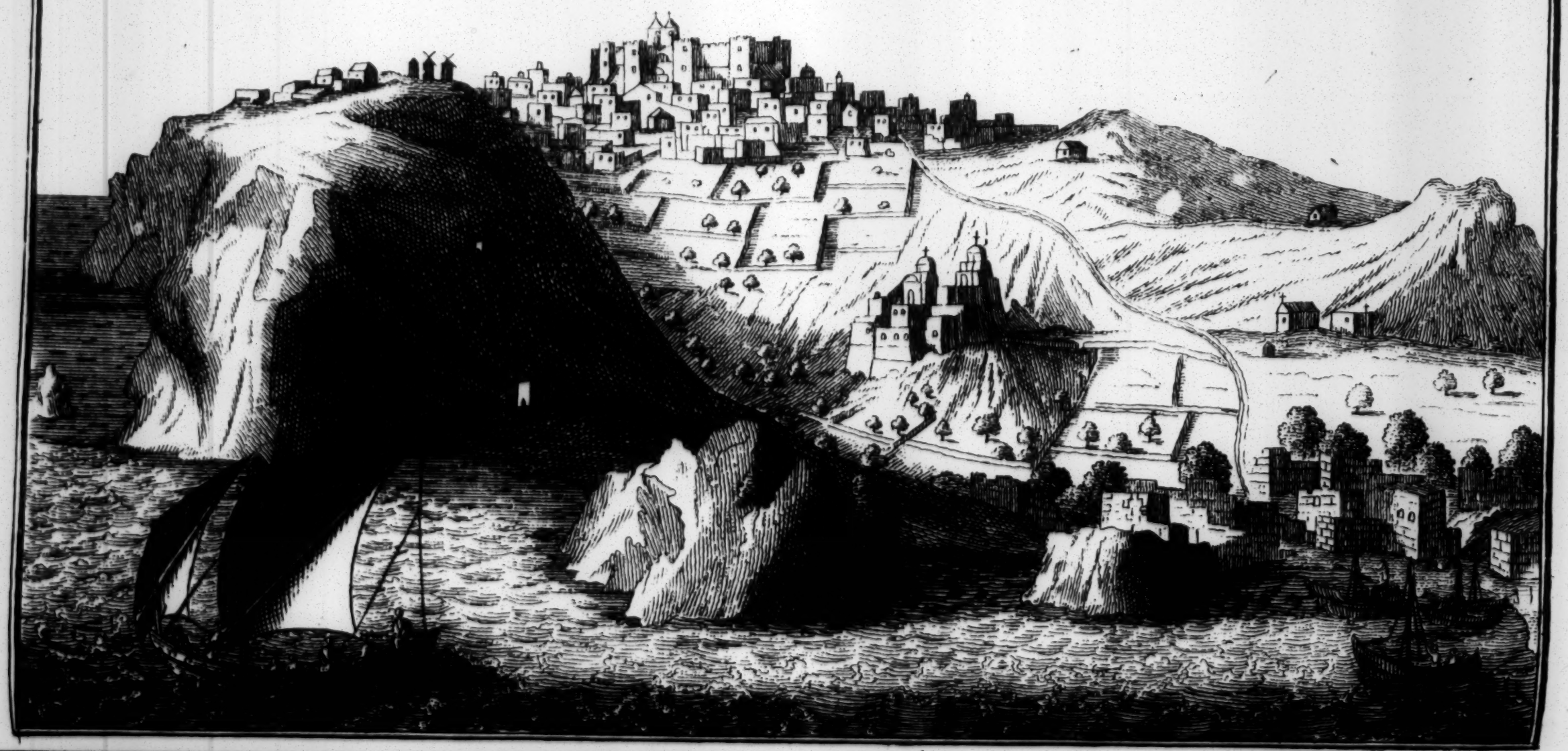
ISLE of PATHIMOS



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Port of PATHMOS.



Chriſtodulus [*b*], that is, *Servant of Chriſt.* They believ'd that it was at this Saint's Perſuaſion the Emperor caus'd the Houſe to be built. This good Father for t'other Crown would fain have drawn out the Shrine, to let us ſee they had the whole Body; but we had enough of his Head and Face. This Convent has an Income of 6000 Crowns: the Church-plate is very handſom; but their greateſt Rarity of all is two large Bells over the Gate-way, for in the *Levant* it is a very extraordinary thing to meet with a large Bell. But the *Turks* having a Veneration for St. *John*, they allow the Caloyers of *Patmos* the Liberty of this Advantage. There are above a hundred Caloyers in this Monaſtery, but generally not above ſixty are reſident; the reſt are looking after their Farms in the neighbouring Iſlands.

The Iſle of *Patmos* is one of the baſeſt Rocks in all the *Archipelago*: it is bleak, uncover'd, without Wood, and very barren: it is indeed repleniſh'd with Hills and Mountains, the higheſt whereof is call'd St. *Elijah*. [*c*] *John Cameniates*, who was one of the Slaves whom the *Saracens* made at the taking of *Theſſalonica*, his native Place, and conducted to *Candia*, affirms, that theſe unfortunate Wretches tarry'd ſix Days at *Patmos*, and had not Water to drink. They might have fared well, had they been ſuffer'd to hunt; for the Iſland abounds with Partridges, Rabbits, Quails, Turtles, Pidgeons, Snipes: it does not produce much Wheat or Barley: they have their Wine from *Santorin*, for the Growth of *Patmos* ſcarce amounts to 1000 Barrels. They practiſe Caprification on the Fig-trees, but there are not

[*b*] Ἅγιος Χειρόδουλος. [*c*] Ann. 904. Ἀνύδρου γὰρ ὄντος τοῦ τόπου ἐλπίζετο τοῖς διψαλέοις ἡ δίψα. Cameniat. de Excid. Theſſal. cap. 68.

many

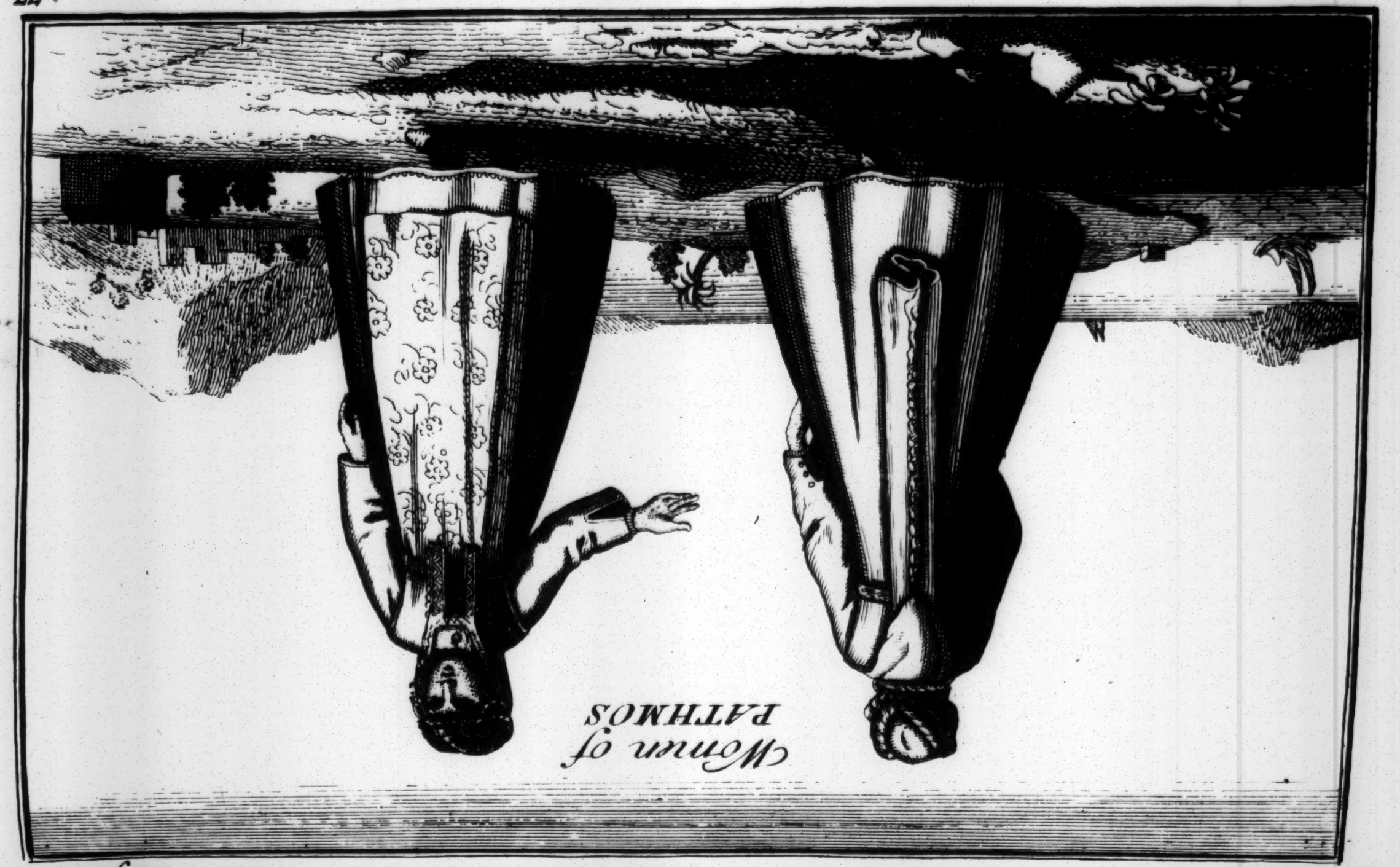
many of 'em: ſo that the whole Buſineſs of the Iſland conſiſts in the Induſtry of the Inhabitants, who with a Dozen of Caicks, or other ſmall Boats, go and fetch Corn on the *Terra-firma*, and even as far as the Coaſts of the Black Sea, for Cargoes to the *French* Ships.

The Iſland of *Patmos* is but eighteen Miles in Compaſs: it may be reckon'd twice as much, including all the in and out Windings from Cape to Cape; ſo that *Pliny* may be forgiven for making it thirty Miles in Circumference [*d*]. *Patmos* is ſixty Miles diſtant from the Iſles of *Cos*, *Stampalia*, and *Mycone*; it is but eighteen Miles from *Lero*, and forty-five from *Nicaria*.

There are hardly 300 Men in *Patmos*, and to one Man there are at leaſt twenty Women: they are naturally pretty, but diſfigure themſelves ſo with Paint, they are really frightful; yet that is far from their Intention, for ever ſince a certain Merchant of *Marſeilles* marry'd one of 'em for her Beauty, they fancy there's not a Stranger comes thither but to make the like Purchaſe. They look'd upon us as very odd Fellows, and ſeem'd to be mightily ſurpriz'd when they were told we only came to ſearch for Plants; for they imagin'd, on our Arrival, we would carry into *France* at leaſt a dozen Wives. It is ſtrange, that in ſo poor a Country the Houſes are better built than in the Iſlands where there's more Trade. The Chapels are arch'd over, and very neatly cover'd: they reckon above 250 of them in the Iſland, yet there were but nine or ten Papas when we were there, the Plague having ſwept away the others, as we were told. Tho' the Biſhop of *Samos* calls himſelf Biſhop of *Patmos*, yet they

[*d*] Patmos circuitu triginta mille paſſuum. *Plin. Hiſt. Nat. lib.* 4. *cap.* 12.

fetch



Nonnus of PATHMOS

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fetch what Biſhop they think fit, when they are minded to conſecrate any Papas.

The Civil Affairs are managed by two Adminiſtrators, choſen every year; theſe levy the Capitation, which amounts to 800 Crowns, and the Land-tax, which is 200, without including the Preſents that muſt be made to the Captain-baſhaw and his Officers, when they come to receive the Grand Signior's Dues. There are neither *Turks* nor *Latins* in this Iſland: the Conſul of *France*'s Office is perform'd by a *Greek*, tho' he has no Patent or Power for ſo doing. He told us, that purely to do the Nation Service, his Family had taken upon them that Office for three Generations from Father to Son, by virtue of an old Parchment Writing in ſome of our Kings Reign, they know not which: we judg'd it might be *Henry* IV. By ſome Accident or other, this Parchment was not to be found when we deſired to ſee it. This ſame Conſul is a good ſort of Man: all Strangers addreſs themſelves to him, and in caſe of need, he would take upon him to be Conſul of all Nations that come thither: he loſes nothing by it; for if we were well received in his Houſe, it coſt us more than it would have done any where elſe. They don't ſpeak *French* at his Houſe, but ſtammer a ſort of *Provenſal*; and as the Inhabitants of the Iſland are all of the *Greek* Rite, we had paſs'd our time but very ill with them, had not the Ladies reſorted hither to us, under pretence of picking and cleanſing the Plants we brought from out of the Country. There are not any Reliques of note in this Iſland, only three or four Stumps of Marble Columns in the Port of *la Scala*: they ſeem to be of a good Deſign, and are certainly the antienteſt in the *Archipelago*, where they have long ſince forborn amuſing themſelves with ſuch things. It is not unlikely

unlikely theſe are the Reliques of ſome Temple of the chief Town, which bore the Name of the Iſland, according to *Galen*'s Remark. In the Porch of St. *John*'s Church there's an Inſcription, but Time has render'd it illegible, as it has another in the Nave.

The Houſe call'd the [*e*] *Apocalypſe*, is a poor Hermitage, depending on the great Convent of St. *John*. The Superior has given it for Life, for 200 Crowns, to an antient Biſhop of *Samos*, who received us very civilly: this is thought to be the Place where St. *John* wrote the *Revelations*: perhaps ſo, for that holy Evangeliſt ſays it was in the Iſland of *Patmos*, whither he was baniſh'd in the Perſecution of *Domitian*, [*f*] which began *Anno* 95, after Chriſt. [*g*] The ſame Year St. *John* was dipt into a Cauldron of boiling Oil at *Rome*, and then baniſh'd to *Patmos*. [*h*] The next Year *Domitian* was kill'd on the 18th of *September*, a Year after the Baniſhment of St. *John*: but the Senate having annull'd what he had done, *Nerva* recall'd all thoſe that were baniſh'd; and thus that Evangeliſt return'd to *Epheſus* in *February* or *March*, *Anno* 97, and his Exile laſted but eighteen Months. The Author of the *Chronicon Paſchale* makes St. *John* continue in *Patmos* fifteen Years, and St. *Irenæus* [*i*] fixes it at five Years. [*k*] St. *Victorinus*, Biſhop of *Pettau*, and *Primatius*, a Biſhop in *Africa*, affirm St. *John* to have been ſent to *Patmos*, to work in certain Mines there, now unknown.

The Hermitage of the *Apocalypſe* is on the ſide of a Mountain ſituated between the Convent and the Port *de la Scala*. The way to it is very nar-

[*e*] ΑΠΟΚΑΛΥΨΙΣ. [*f*] Glycæ Ann. par 3. [*g*] Zonaræ Ann. lib. 11. [*h*] Cedren. Compend. Hiſt. [*i*] Biblioth. Patr. tom. 1. p. 579, & 1357. [*k*] Comment. in Apocalyp.

row,

Hermitage call'd ye Apocalypse.

St Iohn's Grotto.

Chappel of the Hermitage

++ The Chinks of ye Rock thro' which ye holy Ghost is said to have dictated to St Iohn.

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row, cut half way in the Rock, and leads to the Chapel: this Chapel is not above eight or nine Paces long, and five broad: the Arch-work, tho' of the *Gothick*, is pretty enough: on the right is St. *John*'s Grotto, the Entrance whereof is about ſeven Foot high, with a ſquare Pillar in the middle. Over-head they ſhew Strangers a Tiſſure or Chink in the quick Rock, through which, they tell ye, the Holy Ghoſt dictated to St. *John*, when he wrote the *Apocalypſe:* the Grotto is low, and has nothing remarkable. The Superior preſenting us with ſome pieces of this Rock, aſſured us they had the Virtue to expel evil Spirits, and cure divers and ſundry Diſeaſes: in return, I gave him ſome *Pilulæ Febrifugæ*, which he had no little occaſion for, to expel an Ague that had hung upon him ſome Months.

We went once more to the grand Convent of St. *John*, to make a Geographical Station.

Lero is between the South-eaſt and Eaſt-ſouth-eaſt.

Lipſo Eaſt.

Calimno South-eaſt.

Nicaria North-weſt.

Arco between the North-eaſt and Eaſt-north-eaſt.

We departed from *Patmos* the 15th of *February* in moſt ſerene Weather, which at this time of the Year is much to be ſuſpected, being generally a Prognoſtick of a Storm. Our Deſign was to paſs over to *Nicaria:* the South-eaſt [*l*] was ſo bluſtering, we were obliged to put in at St. *Minas* [*m*], one of the Iſles of *Fourni*, where we happily arrived about Evening. Next Day the Wind in-

[*l*] Siroc. [*m*] Ἅγιος Μῆνας, *a* Greek *Martyr, whoſe Feſtival they celebrate on* Decemb. 10.

creaſing,

creaſing, we went a ſimpling through a Storm of Rain, Hail, Thunder, and Lightning; and in the Evening return'd, laden with curious Plants: but as there are no Caverns in this Iſland, or at leaſt none that we could find, our Seamen, to ſecure us from the Weather, had buſy'd themſelves all the Day in taking to pieces an old *French* Bark that had been lately caſt on the ſhore by a Tempeſt. With the Remains of this Veſſel we erected a ſorry Hut, which let in the Rain on all ſides; and what was ſtill worſe, a ſudden Guſt of Wind over-ſet our Edifice, when we thought ourſelves moſt ſecure. We were forced once more to ſet it up with huge Stones placed on it, to prevent the like Diſaſter: we ſtopt the Door-way with the Sail of our Caick, but were under continual apprehenſion of having our Roof of Planks bore away by a Hurricane, and our Brains beat out by the Stones.

The third Day, which was *February* 17, having nothing to eat but Biſcuit, nor to drink but Rain-water, which pour'd down from the Rocks full of Mud, we made an Eſſay to get aboard, and had like to have been ſwallow'd up by the Sea; the Billows whereof taking our Caick in flank, very near turn'd it Keel upward more than once, notwithſtanding our Sail, which was of little uſe to us againſt the Fury of the Wind. You may be ſure we were not very eaſy in a Boat but fifteen Foot long, with three ignorant Fellows to manage it, and who were almoſt frighted out of their Wits: one row'd, another ſteer'd, the third ply'd the Sail, while we empty'd out the Water with our Hats.

Our Fear redoubled at the ſight of ſome Citrons which came floating on the Water, in token of a Shipwreck, which happen'd to be of a large Caick, with ſome of whoſe Crew we had been drinking the Day before. They truſted

to

to the Goodneſs of their Veſſel, being quite new; but having no Compaſs, any more than we had, and not having a clear ſight of the Cape of *Samos*, they ſplit on the Rocks. We then held a Council, and after mature Deliberation, inſtead of going to *Nicaria*, we thought our beſt way would be to double the Cape of *Samos*. As good luck would have it, we gain'd the North of the Iſland, where we found the Sea as ſmooth as Oil, according to the Seamens Phraſe in a Calm. We caſt anchor at *Carlovaſſi*, and ſent for ſome Papas to come and ſay Maſs in way of Thankſgiving.

The Iſle of St. *Minas* is in the grand Boghas between *Samos* and *Nicaria*, below the grand *Fourni:* all the Iſles to the Leeward are call'd *Fourni*, becauſe the *Greeks*, as we ſaid before, fancy their Ports, which are better than ordinary, to be ſhaped like an Oven. Theſe Iſlands are call'd by the Geographers *Cruſia*, *Tragia*, *Dipſo*, *Ponelli*; but the *Greeks* know nothing of theſe Names: at leaſt our Sailors, tho' Natives of the Place, never heard of any ſuch. True it is, there's an Iſland call'd *Lipſo* eight Miles from *Patmos*, and conſequently a good diſtance from the Iſlands of *Fourni*. Thoſe neareſt the grand Boghas, are the grand *Fourni*, St. *Minas*, or the little *Fourni*, *Fimena:* the others are *Alachopetra*, *Praſoniſi*, *Coucounes*, *Atropofages*, *Agnidro*, *Strongylo*, *Daxalo*, and many more which have no Name, making in all about eighteen or twenty, but not any one of 'em inhabited.

That of St. *Minas* is not above five or ſix Miles in compaſs: it is in form like an Aſs's Back, and conſiſts, as one may ſay, of two parts; that facing *Patmos* is of ordinary Stone, cover'd over with Mould and Underwood; the other, which ſeems to be glued to it, is of the moſt uncommon Mar-

ble I ever ſaw: and 'tis in the Chinks of this Marble where the beſt Plants of the Iſland grow; among others, the Liſeron [*n*] (Bind-weed) a Shrub with Leaves ſilver'd over, like thoſe of the Olive.

Moſt of the other Iſlands are long, narrow, and travers'd through with a Ridge of Mountains: *Candia*, *Samos*, *Nicaria*, *Patmos*, *Macroniſi*, are of this form. It ſeems as if the lower Country, being of a moveable Foundation, had been gradually carry'd away by the Sea, and nothing left but the Ruins of the Mountains which reſiſted the Force of the Waves.

ΣΚΥΡΟΣ. SCYRUS. I ſhould here conclude my Account of the *Archipelago*, but that I muſt intreat a few more Moments of your Lordſhip's Attention in favour of *Theſeus* and *Achilles*, ſo far as concerns the Iſland of *Skyros*; where the former was bury'd, and the latter made love: tho' it is very remote from *Samos*, and we ſaw it not till our Return from *Smyrna* to *Marſeilles*, yet I'm apt to think it would be better to ſpeak of it here, than to ſeparate it from the other Iſlands of the *Archipelago*. The [*o*] *Pelaſgians* and the *Carians* were the firſt Inhabitants of *Skyros*; but we find it not in Hiſtory, before the Reign of *Lycomedes*, who ruled there when [*p*] *Theſeus* King of *Athens* retired thither to enjoy the Poſſeſſions of his Father. *Theſeus* not only demanded the Reſtitution of his Patrimony, but ſued for Aid of the King againſt the *Athenians*: but *Lycomedes*, either through apprehenſion of that great Man's ſuperior Genius, or becauſe he would not fall out with *Mneſtheus*, who had forced him from *Athens*, led *Theſeus* to

[*n*] Convolvulus argenteus umbellatus erectus. *Inſt. Rei. Herb.* Dorycnium. *Plateau Cluſ. App.* 254. [*o*] Steph. [*p*] Plutarch. in Theſ.

the


Isle of
SKYROS

the top of a Rock, under pretext of ſhewing him his Father's Lands; but Hiſtory records, he caus'd him to be caſt head-long from the Rock. Some ſay, *Theſeus* fell off accidentally, as he was taking the Air after Supper: be it as it will, his Children, whom he had ſent into the Iſland *Eubea*, went to the War of *Troy*, and reign'd at *Athens* after the death of *Mneſtheus*.

The Iſle of *Skyros* became famous, ſays *Strabo* [*r*], by the Alliance which *Achilles* ſtruck up there with *Lycomedes*, by Marriage with *Deidamia* his Daughter, by whom he had *Neoptolemus*, call'd *Pyrrhus* [*s*] on account of his yellow Hair. He was bred in the Iſland, from whence he drew the beſt Soldiers that he carry'd to the War of *Troy*, to revenge his Father's Death. The People of this Iſland were very warlike: [*t*] *Pallas* was the Protectreſs of the Country; her Temple ſtood on the edge of the Sea, in the Town that bore the ſame Name with the Iſland [*u*]. Of that Temple there ſtill remain ſome bits of Columns, and Corniſhes of white Marble cloſe by a forſaken Chapel, on the left hand going into Port St. *George*: we could find no Inſcription, but by the old Foundations and the Beauty of the Port, we may be pretty ſure the Town ſtood there. If they be not the Reliques of the Temple of *Pallas*, they are at leaſt thoſe of that of *Neptune*, who was worſhip'd here. *Goltzius* has given the Type of a Medal [*x*], with *Neptune* holding his Trident on one ſide, and on the other the Prow of a Ship.

After the War of *Troy*, the *Athenians* perform'd great Honours to the Memory of *Theſeus* [*y*], and

[*r*] Rer. Geog. Servius in Æneid. 3. [*s*] Πυῤῥὸς, rufus. [*t*] Palladi littoreæ celebrabat Skyros honorum Forte diem. *Stat. Achilleid. lib.* 1. [*u*] Σκύρος νῆσος καὶ πόλις. Ptol. lib. 3. cap. 13. [*x*] ΣΚΥΡΙΩΝ. [*y*] Plutarch. in Theſ.

recogniz'd him for a Hero; nay, they were commanded by the Oracle to gather up his Bones, and preſerve them with reverence. *Marcian* of *Heraclea* affirms, that the People of *Chalcis*, the Capital of *Eubea*, ſettled themſelves at *Skyros*, being allured, 'tis like, by the Convenience of its Port. Going through this Iſland, I bought a ſilver Medal, which was ſome Years ago dug up among the Ruins of the Town as they were at plough: it is ſtruck in the Name of the *Chalcidians*, [*y*] who, tho' Inhabitants of *Skyros*, yet retain'd the Name of their own Country, to diſtinguiſh themſelves from the *Pelaſgians*, the *Dolopes*, and others, who were come and ſettled at *Skyros*. This Medal is ſtamp'd with a beautiful Head, but whoſe I know not, the Name being quite worn away; on the Reverſe is a Lyre. This Piece bearing the Name of the *Chalcidians*, one would not believe it to have been ſtruck at *Skyros*, had it not been dug up there.

Now I'm ſpeaking of the *Dolopes*, [*z*] *Plutarch* takes notice of 'em as ſorry Husbandmen, but eminent Pirates, whoſe common practice it was to rifle and impriſon ſuch as came to traffick with 'em. Some of theſe Villains having been ſentenced to reſtore their ill-gotten Goods to the Merchants of *Theſſaly*, to avoid doing it, [*a*] they ſignify'd to *Cimon*, Son of *Miltiades*, that they would ſurrender to him the City of *Skyros*, if he would but come before it with his Fleet: by which means he became Maſter of the Place. *Diodorus Siculus* [*b*] adds, that in this Expedition the Iſland was caſt lots for, and that the *Pelaſgians* heretofore poſſeſs'd it conjointly with the *Dolopes*.

Cimon uſed his utmoſt Endeavours to find out where they had bury'd the Bones of *Theſeus*: at

[*y*] ΧΑΛΧΙΔΕΩΝ. [*z*] Ἐργάται κακοὶ γῆς. Plutarch. in Cimon. [*a*] Thucyd. lib. 1. [*b*] Biblioth. Hiſt. lib. 1.

length

length an Eagle was ſeen ſcratching the Earth with his Beak and Talons on a ſmall Hillock; which moved 'em to ſearch the ſame place, where they found the Coffin of a tall proper Man, with his Sword and Pike lying by him: this was enough. *Plutarch* (in his Life of *Theſeus*) does not ſay whether they were the Arms of an *Athenian*, a *Carian*, a *Pelaſgian*, or a *Dolopian*. They made no farther ſearch, but ſent away this Coffin to *Athens* 400 Years after that Hero's death. The Remains of ſo great a Man were received with great Demonſtrations of Joy; they even offer'd Sacrifices on that occaſion: the Coffin or Bier was placed in the heart of the City, and ſerv'd for an Aſylum to Offenders.

Skyros was wreſted out of the Hands of the *Athenians* during their Bickerings with their Neighbours; but it was reſtored to 'em by that famous Peace, which *Artaxerxes* King of *Perſia* gave to *Greece*, on the Sollicitation of the *Lacedemonians*, who deputed *Antalcidas* to him to obtain it. After the death of *Alexander* the Great, *Demetrius*, the firſt of the Name, call'd *the Town Taker* [*c*], reſolving to reſcue the Towns of *Greece*, took that of *Skyros*, and turn'd out the Garriſon.

'Twere needleſs to mention that this Iſland was reduced to the Obedience of the *Roman* Empire, and then to that of the *Greeks*. [*d*] *Andrew* and *Jerom Gizi* reduced *Skyros*, after the taking of *Conſtantinople* by the *French* and *Venetians*: [*e*] the Dukes of *Naxia* at length poſſeſs'd themſelves of it. *William Carcerio* made a Conqueſt of it, and left it to his Deſcendents: his Grandſon *Nicholas Carcerio*, the ninth Duke of the *Archipelago*, caus'd the Caſtle to be fortify'd with the utmoſt

[*c*] Πολιορκητής. Diod. Sic. Biblioth. Hiſt. lib. 20. p. 828. [*d*] Du Cange Hiſt. of the Emp. of *Conſt.* [*e*] Hiſt. of the Dukes of the *Archipelago*.

care, on advice that the *Turks* had an Intention to ſeize it: and indeed they did make a Deſcent, but were ſhamefully beat off. About the Town are ſtill to be ſeen the Ruins of thoſe Fortifications, which the *Mahometans*, who are now Maſters of the Place, have let run to decay.

It is obvious why this Iſland was call'd *Skyros* (*i. e.* rugged) by the Antients, the whole Country being thick-ſet with Mountains: nor is it ſurprizing, that in *Strabo*'s time its Goats were more valued than thoſe of any other Iſland; for thoſe Creatures delight in Steepneſſes, and will browze on the ſharpeſt Point of the higheſt Rock. The ſame Author too praiſes the Metals and Marble of this Country, but at preſent there are no Mines that they know of in this Iſland; and for their Goats, we ſaw no difference between them and thoſe we had met with elſewhere: we eat in *Skyros* excellent Cheeſe, made of theſe Goats Milk mix'd with ſome Sheep's. This Iſland, tho' every where briſtling up with ſharp-rais'd Hills, is very agreeable, and well-manured for the few People it contains; there not being above 300 Families in it, tho' it meaſures ſixty Miles in circumference.

The Inhabitants pay 5000 Crowns a year to the Grand Signior, in lieu of all ſorts of Impoſts. They have enough Wheat and Barley for their Subſiſtence: the *French* themſelves come thither ſometimes for theſe ſorts of Grain. The Vines make the Beauty of the Iſland: their Wine is excellent, and cheap enough; a Crown a Barrel: great Quantities are tranſported to the *Venetian* Army in the *Morea*. As for Wax, they ſcarce gather a hundred Quintals. There's no want of Wood, as in the other Iſlands: beſides Copſes of Holm-oak, Lentisk, Myrtle, *&c.* we were told there were beautiful Pines. *Skyros* is the only

only Iſland I know of, that produces *Eleagnus's:* they are in the Plain going from Port St. *George* to the Village.

The 18th of *April*, 1702, the South-eaſt Wind, attended with a Storm of Hail and Rain, forced us into that Port; which is a very good one, as is likewiſe another call'd the Port of three Mouths.

There's but one Village in all *Skyros*, and that on a Rock running up like a Sugar-loaf, ten Miles from the Port of St. *George*. The Monaſtery, which bears that Saint's Name, makes the fineſt Part of this Village, tho' it has not above five or ſix Caloyers, who carefully preſerve an Image of Silver, on a very thin Leaf, on which there is a coarſe Repreſentation of St. *George*'s Miracles. This Leaf, which is about four foot deep, and two broad, is nail'd on a Piece of Wood, which has a Handle to it like a Crucifix, and which they carry as they do a Banner. They pretend this Image eſcaped the Fury of the *Iconoclaſtes*, and alſo performs great Miracles daily, exerciſing particular Severities on ſuch as neglect to fulfil the Vows made to St. *George*. There are not greater Impoſtors in the World than the *Greeks:* Hear what they would have made Father *Sauger* believe concerning this Matter. [*a*]

" This Image, ſays he, painted very bunglingly " on a Log of Wood, is placed over the great " Altar of the Cathedral dedicated to St. *George*, " and ſerv'd by Schiſmaticks. When the Church " is full of People, the Image is ſeen to move of " itſelf; and notwithſtanding its Heavineſs, will " tranſport itſelf through the Air into the midſt " of the Aſſembly: among whom, if there " chances to be one that has fail'd to perform " his Vows, the Image ſingles him out, ſquats

[*a*] Hiſtory of the Dukes of the *Archipelago*.

" itſelf on his Shoulders, where it ſticks cloſe,
" and plies him with furious Buffetings, till he
" pays what he owes to the Church. The
" Cream of the Jeſt is, the Image is not only
" endued with this Virtue within the narrow
" Limits of the Church, but generally through-
" out the whole Iſland, where it will go and un-
" kennel a Man in the moſt ſecret Lurking-place.
" It goes its rounds in an extraordinary Man-
" ner; a blind Monk carries it on his Shoulders;
" the Image all the while, by an occult Im-
" preſſion, directing him where he ſhall go: the
" Debtor ſeeing 'em coming, makes off, you
" may be ſure, as faſt as he can; but all to no
" purpoſe: let him dodge and play at Bo-peep
" as much as he pleaſes, the Monk is ſteddy in
" his Purſuit, aſcends, deſcends, paſſes, repaſſes,
" enters all Places; ſoon as ever he finds his
" Man, the Image leaps on his Neck to rights,
" and ſo belabours him, that ſome have told me
" they thought the poor Wretch would be
" murder'd."

Without having recourſe to Magick, as does Father *Sauger*, the beſt way is flatly to deny the Fact, as we did, when they would have paum'd theſe Impertinences on us. A very honeſt Gentleman, in Company with us, had a mind to convince himſelf of the thing, and promiſed St. *George* ten Crown-pieces, with an Intention never to pay him: in our return back we went to the Church, to ſee if the blind Image-porter with his Burden would come and claim his Promiſe, or knock him down for Non-performance; but, Heaven be prais'd, both Image and Image-bearer happen'd to be out of the Spleen that day.

Father *Sauger* was likewiſe miſinform'd as to the Nature of the Image: it is not painted, but only carv'd on a Plate of Silver, which the more

ſurpriz'd

ſurpriz'd us, becauſe ſuch ſort of Sculptures are an Abomination to the *Greeks*. The Chapel where it is kept, is very ſmall, adorn'd with Gildings after the *Greek* Mode: the Convent is very naſty, but we drank admirable red Wine there. It is certain we did not ſmart for our Curioſity, and the Monks ſeeing by our Countenances that we were not over-burden'd with Credulity, only laugh'd at our Queſtions; but ſtill ſtuck to their main Point, of not promiſing any thing to the Image, unleſs a Man has a Will and the Means to be as good as his Word. We aſſented to this Propoſition, and commended their Devotion to St. *George*, abſtracted from their Knavery.

The Inhabitants of this Iſland are all of the *Greek* Communion: they have another Monaſtery call'd after the Name of St. *Demetrius*, but it is a beggarly one: that of St. *George* belongs to the Caloyers of St. *Laura*, who live at *Monte Santo*, and who depute none of the ſimpleſt among the Fraternity to keep up the People's Zeal for St. *George*: they take particular Care to inſtruct the Monk that's blind, or pretends to be ſo.

The Cadi is the only *Turk* on the Iſland: the Adminiſtrators are obliged to ranſom him, if the Corſairs ſhould chance to kidnap him. The Cadi is very paſſive, and acts even as the Adminiſtrators would have him. Theſe latter are three in Number, and choſen once a year: they exerciſe ſtrict Juſtice, eſpecially on leud Women. When any ſuch are caught in the Fact, be they fair or be they foul, they mount her on the Back of a She-aſs, and make her ride through the Town, while every body has a Fling at her, ſome with Mud, ſome with Cow-dung, others with rotten Eggs, and the like.

The Biſhop of *Skyros* is very indigent, he lives in a manner upon Charity, and is lodg'd in a Dungeon

Dungeon rather than a Houſe. A Man may live very cheap in this Iſland: you may have a good fat Sheep for forty Pence, and Lambs for half that Price: there's plenty of Wild-fowl of every kind and ſort, eſpecially Partridges. Their Water is admirable, and every Rock affords a Spring: the Brook that empties itſelf into Port St. *George*, is very pretty. When the Ships take in a Proviſion of freſh Water, they ſend their Boats to ſhore, and convey the Water into Barrels through a Leather Pipe.

I am, &c.

LETTER

LETTER IV.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

WE ſet ſail for *Conſtantinople* the 15th of *March*, 1701, from the Port of *Petra* in the South part of the Iſland of *Metelin*. Having a fair Wind, we in a few Hours got ſight of *Tenedos*, between which and *Troas* we paſs'd, and in a few Hours more enter'd that famous Canal, which ſeparates the two faireſt Quarters of the Earth, *Europe* and *Aſia*: 'tis call'd the *Helleſpont*, the Strait of *Gallipoli*, the Canal of the *Dardanelles*, the Arm of *St. George*, the Mouths of *Conſtantinople*; the *Turks* know it by the name of *Boghas*, or Strait of the *White Sea*.

Deſcription of the Strait of the Dardanelles, *of the Cities of* Gallipol *and* Conſtantinople.

The *Helleſpont*, every one knows, ſignifies the Sea of *Helle*; for the Antients believed that a Daughter of *Athamas* King of *Thebes*, whoſe Name was *Helle*, was drown'd therein as ſhe was going to *Colchis* with her Brother *Phryxus*, to carry the Golden Fleece [*b*]. According to all appearance, the Name of *Dardanelles* comes from *Dardane*, an antient City not far off it, and would have been bury'd in oblivion, but for the Peace which was there concluded between *Mithridates* and *Sylla*, General of the *Roman* Army [*c*]. This Strait was call'd the Arm of St. *George*, on occaſion of a Village beyond *Gal-*

[*b*] Et ſatis amiſſa, locus hic infamis ab Helle. *Ovid. Epiſt. Leand. ad Hero.* [*c*] Plutarch. in Syll.

lipoli,

lipoli, call'd [*d*] *Periſtaſis*, where there's a famous Church of St. *George*, much reſpected by the *Greeks*.

The Canal is in a fine Country, bounded on each ſide with fruitful Hills, on which you ſee ſometimes Vineyards, ſometimes Olive Plantations, and a deal of arable Land. As you go in, you leave *Thrace* and [*e*] Cape *Greek* on the left hand; *Phrygia* and [*f*] Cape *Janiſſari* on the right; the *Propontis*, or Sea of *Marmara*, preſents itſelf on the North; the *Archipelago* remains in the South. The Mouth of the Canal is four Miles and a half over: it is defended by the new Caſtles which *Mahomet* IV. built there in 1659, to ſecure his Fleet from the Inſults of the *Venetians*, who uſed to come and attack it in ſight of the old Caſtles. The Generals *Moroſini*, *Bembo*, *Mocenigo*, ſignaliz'd themſelves here more than once, during the *Candian* War.

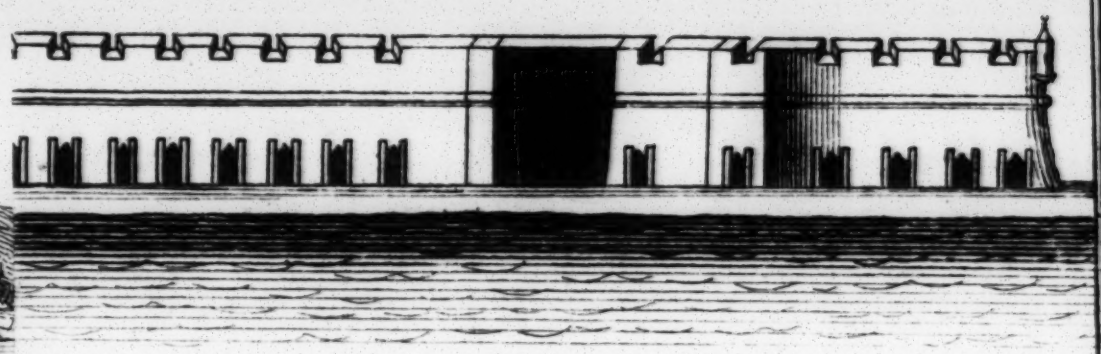
The Waters that paſs through this Canal from out of the *Propontis*, are as rapid as if they flow'd beneath a Bridge: when the North Wind blows, no Ship can enter; but when 'tis South, you hardly perceive any Current at all: only beware of the Caſtles.

And yet this Paſſage might be forced without much danger, the Caſtles being above four Miles aſunder: the *Turkiſh* Artillery, however monſtrous they look, would not much annoy the Ships, if they had a good Wind, and went in a File. The Port-holes of the Cannon belonging to theſe Caſtles, look like Coach-houſe Doors; but the

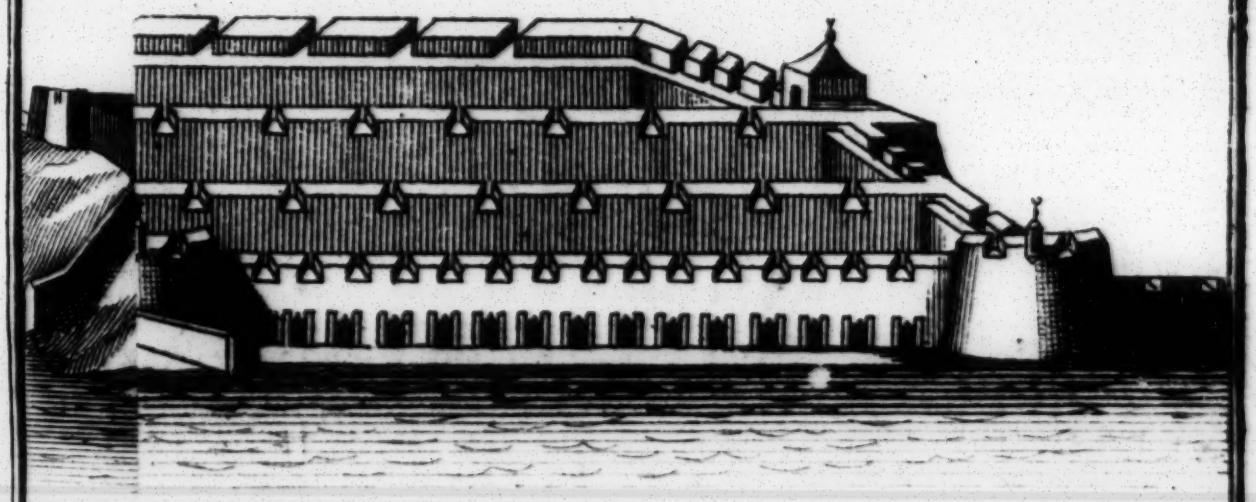
[*d*] Περίστασις. [*e*] Promontorium Maſtuſia. *Plin. Hiſt. Nat. lib.* 4. *cap* 11. *Solin. cap.* 10. *Capell. lib.* 6. Μαστύσια ἄκρα. Ptol. lib. 3. cap. 12. Τὸ Πρωτοσιλέων. Strab. lib. 13. [*f*] Promontorium Sigæum. *Plin. ibid.* Σιγείας ἄκρα. Strab. ibid. Impetum deinde ſumit Helleſpontus & mare incumbit, vorticibus limitem fodiens, donec Aſiam abrumpat Europæ. *Plin. Hiſt. Nat. lib.* 5. *cap.* 32.

Cannon,

he Asiatick Side



the European Side.



80

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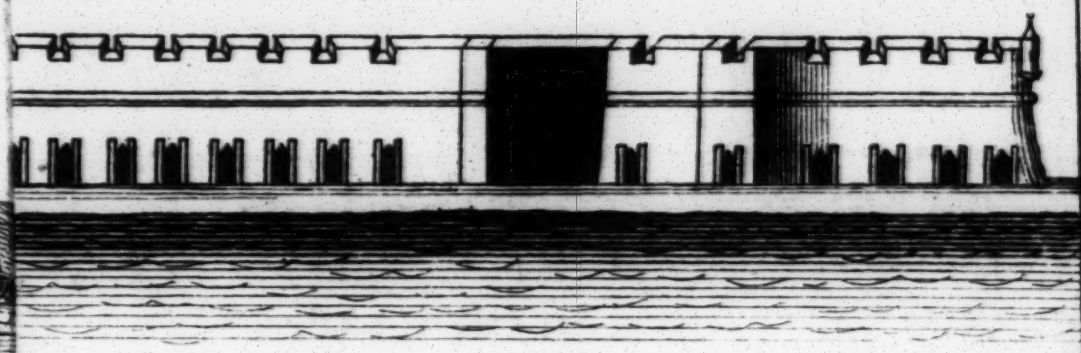
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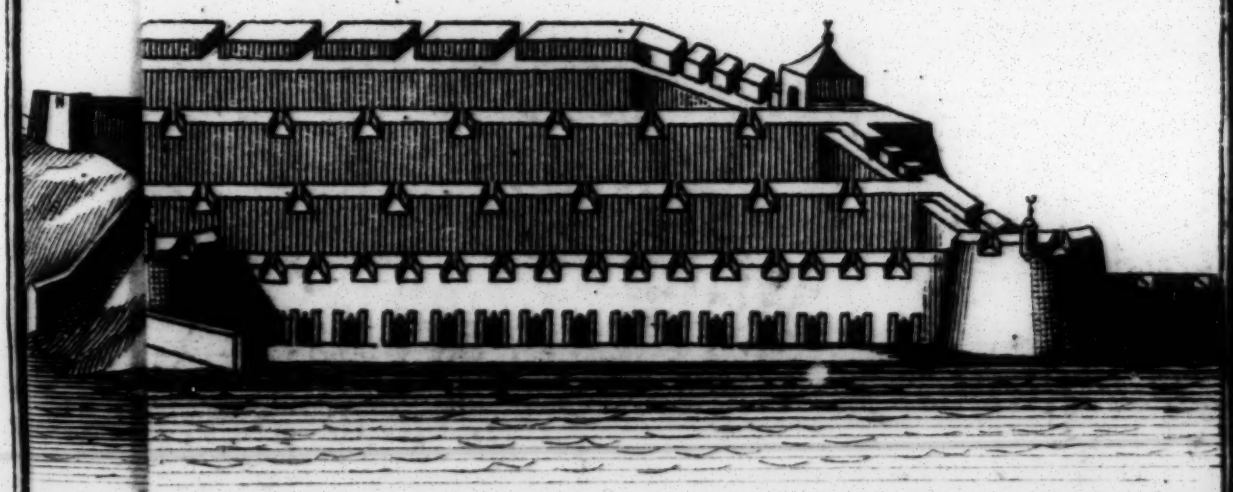
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Cannon,

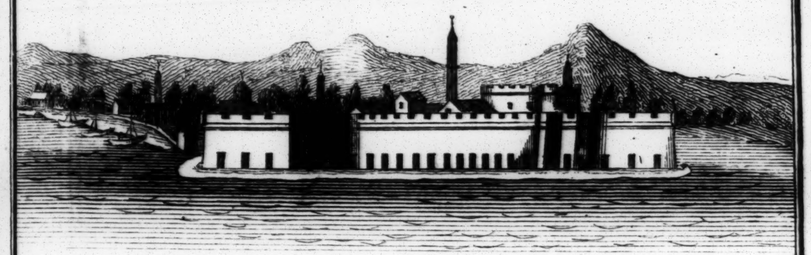
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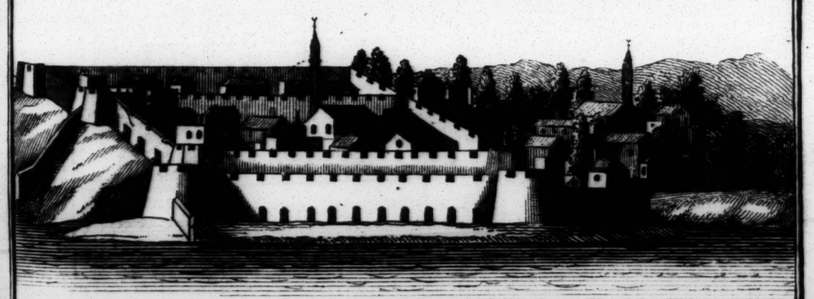
the European Side.



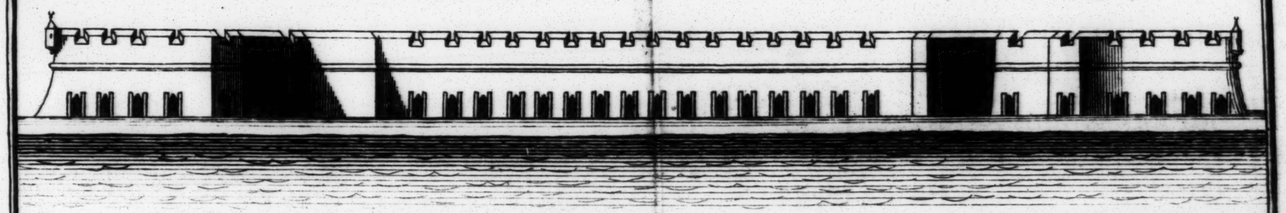
The first new Castle on the Asiatick side.



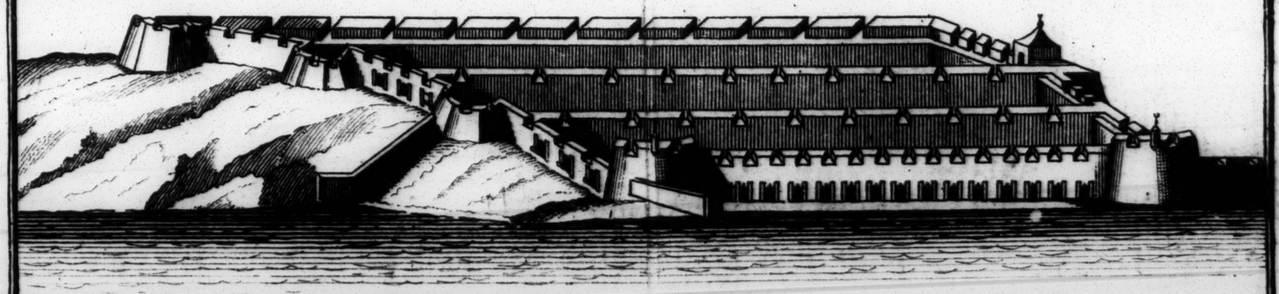
The first new Castle on the European Side.



Face of the first new Castle on the Asiatick Side.

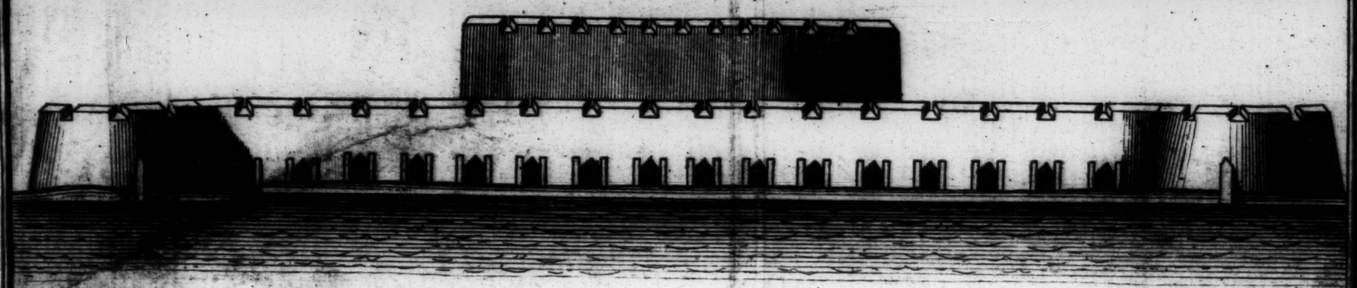


Face of the first new Castle on the European Side.



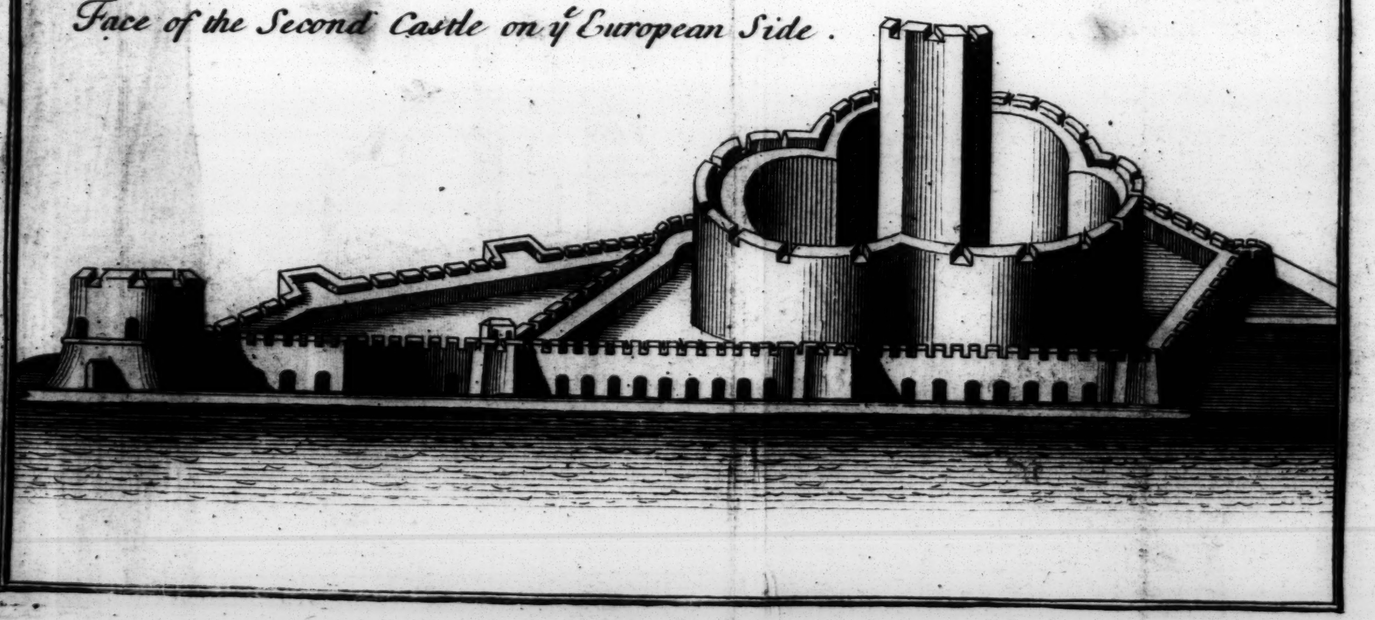
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Face of the Second Castle on the Asiatick Side.



Vol. II. Pag. 111

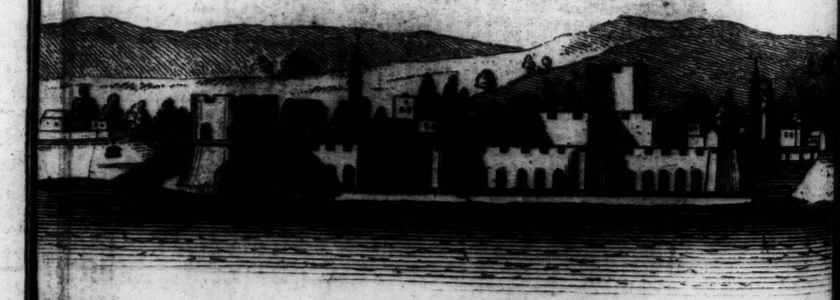
Face of the Second Castle on y^e European Side.



The Old Castle on y^e Asiatick Side.

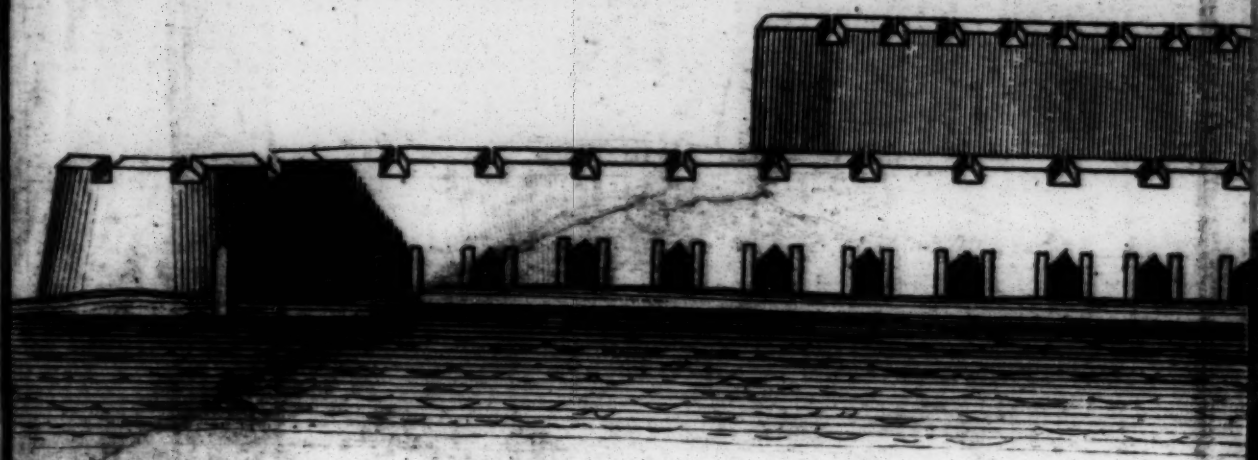


The Old Castle on y^e European Side.



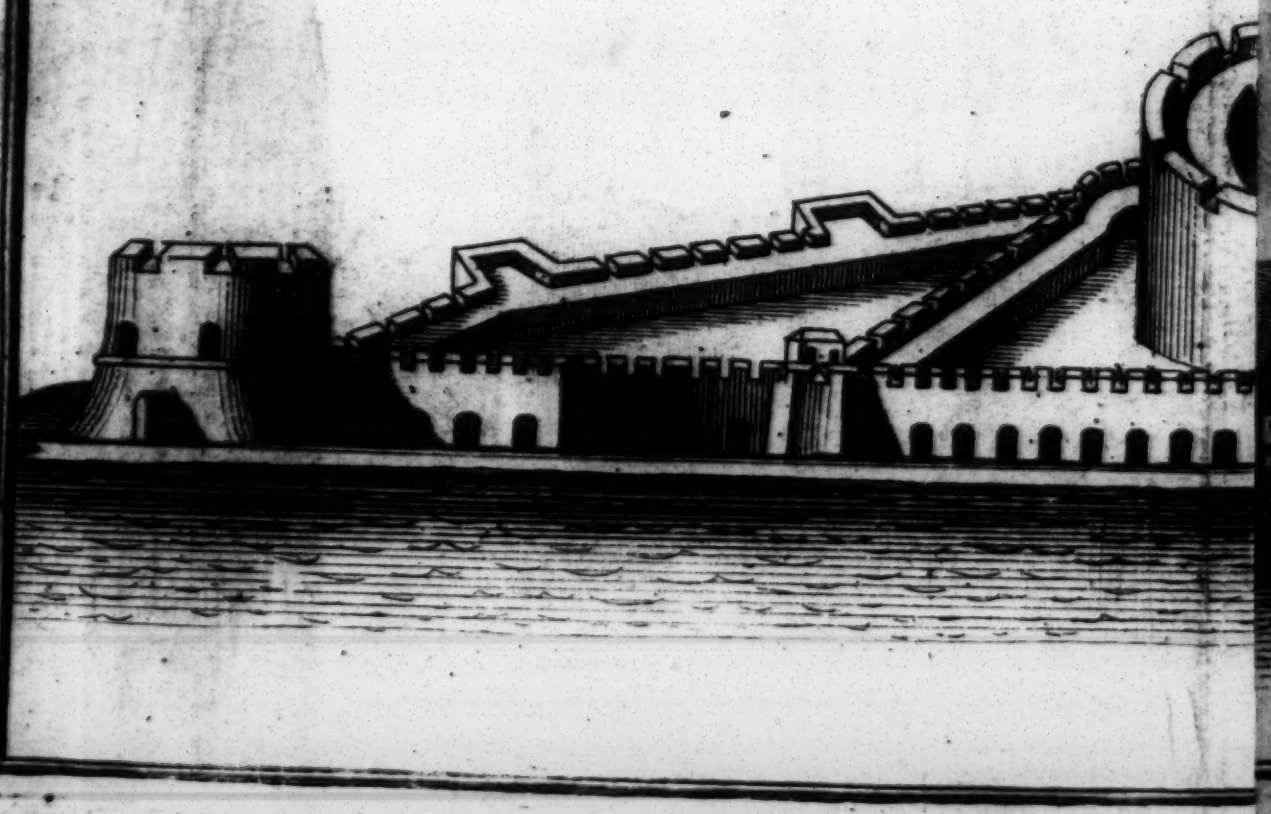
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Cannon, which are the largeſt I ever beheld, not being ſet on Carriages, can't fire above once. And who would dare to charge 'em in the preſence of Ships of War, that would pour in ſuch Broadſides upon 'em, as would ſoon demoliſh the Walls of the Caſtles, which are not terraſs'd, and bury beneath their Ruins both Guns and Gunners? half a dozen Bombs would do the buſineſs.

Such Merchant-ſhips as come from *Conſtantinople*, ſtop three Days at the Caſtle of the *Aſian* ſide, to be ſearch'd, whether they have any of the *Turks* Slaves on board: and yet there paſſes not a Day, but ſome or other of theſe poor Creatures make a ſhift to eſcape: no Ship of War, of whatever Nation, is exempted from being thus viſited, without expreſs Order from the *Porte*: it is true, 'tis rather a Ceremony than a Search.

The Geographers are generally of opinion, that the Caſtles of the *Dardanelles* are built on the Ruins of *Seſtos* and *Abydos*, two antient Towns famed for the Loves of *Hero* and *Leander* [*g*]; but they are manifeſtly miſtaken, for the Caſtles are directly oppoſite to each other, whereas thoſe two Towns were ſituated very differently. *Seſtos* was ſo far advanced towards the *Propontis*, that *Strabo* [*b*] reckons 3750 Paces from the Port of *Abydos* to that of *Seſtos* [*i*]. *Leander* muſt have been a ſtout Blade, to ſwim ſuch a length to ſee his Miſtreſs; and accordingly he is repreſented on the Medals of *Caracalla* and *Alexander Severus*, as conducted by a *Cupid* flying before him with a Torch, no leſs an Aſſiſtance to him than the Beacon his Miſtreſs took care

[*g*] Abydos magni quondam amoris commercio inſignis eſt. *Amm. Marcel. lib.* 1. *cap.* 19. [*b*] Rer. Geog. lib. 13. [*i*] Herod. lib. 7.

ſhould

ſhould be kindled on the top of the Tower where ſhe uſed to wait his coming: a Man muſt be no Milk-ſop, to make love in that ſort. *Strabo*'s Account of the Situation of *Seſtos* and *Abydos* is our beſt Rule to go by: not only ſo, but there are no Remnants of Antiquity near the Caſtles, and the narroweſt place of the Canal is three Miles farther, on the ſide of *Maita* in *Europe*. There are ſtill to be ſeen alſo ſome remarkable Foundations and old ruinous Buildings on the *Aſia* ſide, where *Abydos* ſtood.

Xerxes, whoſe Father caus'd that Town to be burnt, to cut off from the *Scythians* an Entrance into *Aſia Minor* [*k*], judiciouſly choſe this Strait to paſs his Army over into *Greece*; for *Strabo* writes, that where he made his Bridge, 'twas about a Mile over. Out of a ridiculous Vanity, as if he had a mind to lord it over the Elements, that Monarch order'd 300 Laſhes to be given to the Sea, and a pair of Hand-fetters to be caſt into it, for its daring to break down the firſt Bridge he laid over it: the Workmen fared worſe, for they had their Heads ſtruck off. Some Days after this, *Xerxes* being deſirous to reconcile himſelf with the Sea, made Libations to it out of a golden Bottle, and beſought the Sun to remove the Obſtacles that impeded his ſubduing all *Europe*: the Bottle was thrown into the Canal, with a gold Cup and a Scymeter. I cannot determine, ſays *Herodotus*, from whom we learn this Ceremony; whether *Xerxes*, by caſting theſe things into the Water, meant it as a Sacrifice to the Sun, or whether out of Compunction of Mind, for cauſing it to be ſcourg'd, he ſought by his Offerings to make amends for the Outrage he thought he had done to it.

[*k*] Herod. ibid.

M. *Gilles*

M. *Gilles* [*l*] thinks, that the *Greek* Poets father'd this Folly on *Xerxes*, and that *Herodotus* took the thing too ſeriouſly: the 300 Laſhes, according to M. *Gilles*, betoken ſo many Anchors, which they had caſt into the Sea to fix the Ships that ſerv'd toward the building this ſecond Bridge; and by the Pair of Fetters is deſign'd the two Iron Chains that faſten'd 'em together at both ends, and on each ſide.

Over this ſecond Bridge, [*m*] within the compaſs of ſeven Days and ſeven Nights, march'd ſeventeen hundred thouſand Foot-ſoldiers, according to [*n*] *Herodotus*, and fourſcore thouſand Horſe, excluſive of the Camels and Carriages. *Diodorus Siculus* [*o*] ſays, but eight hundred thouſand Foot; *Iſocrates*, [*p*] not ſo many by a hundred thouſand; [*q*] *Ælianus* holds to this Number for all the Troops together, Horſe and Foot: *Juſtin* and *Oroſius* add thereto three hundred thouſand Auxiliaries: laſtly, *Cornelius Nepos* [*r*] fixes the Infantry at ſeven hundred thouſand, but increaſes the Cavalry to four hundred thouſand.

The *Turks*, when they made their firſt Incurſions over this Canal, came very ſhort of ſuch Numbers; but before we ſpeak of that, 'tis good to obſerve, that *Parmenio* was order'd by *Alexander* the Great to tranſport his Cavalry, and moſt of the Infantry, from *Seſtos* to *Abydos*, for which Service they employ'd 160 Gallies, beſides Ships of Burden. *Chalcondylus* affirms, that under the *Ottoman* Empire 8000 *Turks* took, as it were, a Leap over the *Helleſpont*, and penetrated beyond the *Danube*, where they were re-

[*l*] De Boſph. Thrac. lib. 2. cap. 12. [*m*] Arrian. lib. 1. de Exped. Alex. [*n*] Herod. ibid. [*o*] Biblioth. lib. 3. part. 2. [*p*] In Panathenaic. [*q*] Var. Hiſt. lib. 13. cap. 3. [*r*] In Themiſt.

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puls'd by the *Scythians*, and forced back into *Aſia*; while the Emperors of *Conſtantinople*, *Andronicus* the old and the young, of the Family of the *Paleologi*, were ruining the Empire by their Diviſion: the *Muſſulmen* however were not ſo totally expell'd, but that there ſtill remain'd behind ſome of 'em, particularly in *Thrace*, whither they afterwards drew greater Numbers under *Solyman* the Son of *Orcan*.

According to *Leunclavius* [*s*], it was five Miles from the *Dardanelles*, where this Transfretation was perform'd; for he ſuppoſes that [*t*] *Maita* is but three Miles diſtant therefrom, on the *Europe* ſide; and he places, two Miles from *Maita*, the Caſtle of [*u*] *Zemenic*, where the *Turks* landed. *Solyman* walking one day along the Borders of *Phrygia*, which he had newly conquer'd, was ſo ſtruck with the Ruins of *Troy*, that he ſuddenly fell into a profound Meditation. *Juſuph Ezes Bey*, one of his principal Officers, could not forbear asking him the occaſion of it: I would (ſaid *Solyman*) gladly croſs the Sea to *Greece*, without the Privity of the Chriſtians. *Ezes*, to pleaſure him, puts himſelf into a Boat with but one Friend, and off he goes to the *Europe* ſide, where he ſeizes and carries back a *Greek* to his Maſter, who treated him ſo well, that he undertook to ſhew that Prince the ſhorteſt way to enter *Greece* by ſtealth. Seven or eight hundred pick'd Soldiers being carry'd over by Night, the Priſoner led them directly to the Caſtle of *Zemenic*, where they met with no Reſiſtance, the Inhabitants being buſy'd about their Harveſt, and the Caſtle almoſt bury'd under huge Heaps of Dung. The *Turks*, far from mal-treating the

[*s*] Annal. Sultan. Oſmen. & Hiſt. Muſſulm. [*t*] Μάσ-τος. Herod. [*u*] Χειδονασσὸν, Cimenlic Iſſar, *a ſorry Town* 20 *miles from* Gallipoli.

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I have been often told at *Conſtantinople*, that the *Turkiſh* Annals were cramm'd with Stories and Stratagems, which the *Turks* boaſt of, in their Conqueſts over the Chriſtians. The following is one related by *Leunclavius* [x], and tranſlated from the *Turkiſh* Original. The ſame *Solyman* mention'd before, ſends fourſcore Fellows over the *Helleſpont*: theſe lurking in the Vineyards till Break of Day, laid hold of half a dozen Huſbandmen, as they were going to their Work; the next Night ſeventy of theſe *Muſſulmen* put themſelves in ambuſh near the Town, while the other ten remain'd farther off with their Priſoners, four of whom they murder'd, and hung on Trees upon a riſing Ground, with their Heels upwards, and ript out their Bowels as Butchers do Sheep in the Shambles: one of 'em was put on a Spit like a Pig, and ſuch as remain'd alive, were obliged to turn the Spit, and roaſt him at a Fire. Next day the *Turks* took more Priſoners, who happen'd to be decrepid old Men, that could hardly creep along: they were ſtrangely frighten'd to hear they were *Turks*, and lived upon nothing but Man's Fleſh. After ſome very diſmal Dialogues they diſmiſs'd 'em, telling 'em

[x] Hiſt. Muſſulm. lib. 4.

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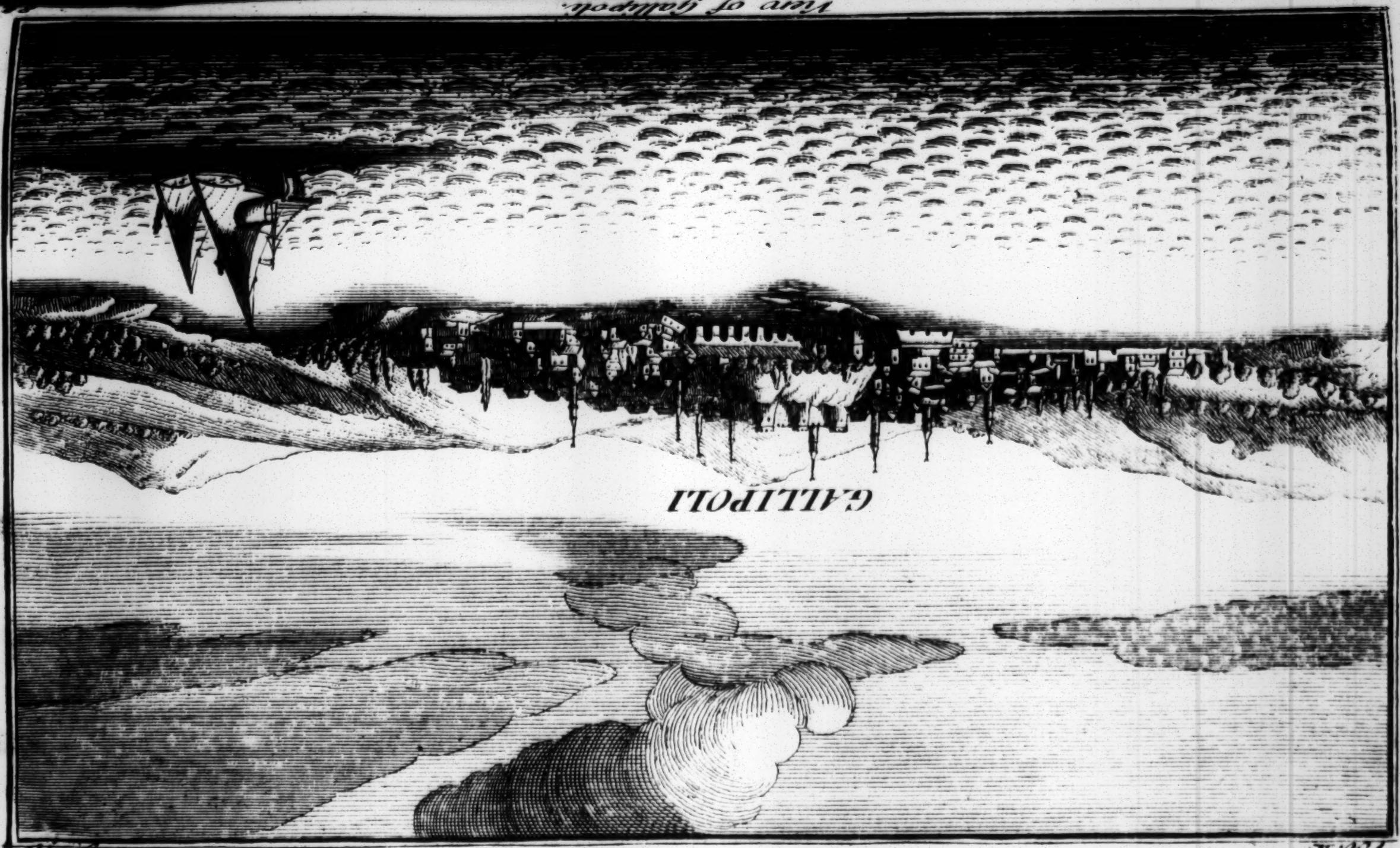
[x] Hiſt. Muſſulm. lib. 4.

they were uſed to better Meat, but bade 'em b ſure to ſend 'em ſome young Folks to feed upon About goes the Spit all the while. The old Men, not having ſeen above ten *Turks*, return'd to Town faſter than they went out, and fell a ſwearing like mad at their Townſmen: What a devil do you ſtand here for, with your Fingers in your Mouths? Look yonder! ſee thoſe *Turks*: there's but half a ſcore of 'em, and they're roaſting one of our Brethren, and would have done the ſame by us, but that we were too tough and skinny: nothing but young Fleſh will down with them. The Commandant of the Place, who was in the Prime of his Years, order'd out all the young Fellows immediately to go and kill the *Turks*: accordingly out they all run. Mean while the ſeventy *Muſſulmen*, who lay conceal'd among the Buſhes, enter'd the Place and ſeiz'd the Gates, as ſoon as they ſaw the Croud at a proper Diſtance. The Populace ſtill preſs'd forward, without ſuſpecting the Stratagem: at laſt the *Turks* that were roaſting the Chriſtian, inſtead of running farther into the Country, made the beſt of their way to the Town. What Fools are they, ſaid the *Greeks*, to take refuge in our Houſes! let 'em go, let 'em go, we'll deſtroy 'em all together. But as ſoon as theſe ſame Fools were got into the Town, they ſhut the Gates, and mounted the Walls with their Comrades, and moſt of the Children which were left in the Houſes. The poor *Greeks* look'd very ſheepiſh at this Spectacle: they were told, unleſs they return'd to their Houſes, they would cut the Throats of all the Children; but if they would ſubmit, they ſhould have no harm done 'em. The Populace, not knowing what to do, accepted of the Offer; but the Perſons of Diſtinction ſtood out, till the *Turks* had ſworn on

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GALLIPOLI

the Alcoran not to take their Eſtates from 'em. Tho' no Oath can be propos'd that a Villain will not take, yet they had recourſe to a kind of mental Reſtriction, unexpected by the *Greeks*: the Men of Note were all put to death, tho' their Eſtates were not touch'd, which the *Turks* aſſured 'em they would not. The *Muſſulmen* are very good at theſe Diſtinctions: *Mahomet* II. after the taking of *Negropont*, caus'd the Governor to be ſaw'd through the Body, ſaying, he had promis'd to ſpare his Head, but not his Trunk.

The *Greek* Hiſtorians differ in all theſe Adventures: for *Ducas* pretends, that the *Turks* paſs'd not the *Helleſpont* for the firſt time till the Years 1356 and 1357; that it was *Homur*, Son of *Atin*, and *Orcan*, who ravaged all *Thrace*: one was Maſter of *Smyrna* and *Epheſus*, and the other of *Pruſa*. Certain it is, the *Muſſulmen* did not infeſt *Europe* till about 700 Years after the Eſtabliſhment of Mahometiſm in *Aſia*: for the Egira, or Mahometan Æra, which takes its Date from *Mahomet*'s Flight from *Mecha*, began in the 622d Year of Chriſt; and *Othoman*, the firſt Emperor of the *Turks*, died not till *Anno* 1328.

GALLIPOLI.

Gallipoli [x] was the firſt Town they canton'd themſelves in. The Situation of that Place is ſo convenient for paſſing into *Thrace*, that the Princes, who have had Deſigns on that Province, have ever begun by making themſelves Maſters of that Town. It fell to the ſhare of the *Venetians*, after the taking of *Conſtantinople* by the *Latins* [y]: but [z] *Vatace*, Empe-

[x] Callipolis. *Plin. lib.* 4. *cap.* 11. Καλλίπολις. [y] Gregor. IX. Epiſt. 313. l. 9 Du Cange Hiſt. of the Emp. of *Conſt.* lib. 3. [z] Joannes Ducas, qui & Batatza generque Theodori Laſcaris, imperii ſedem habuit Magneſiæ ad Sipylum annis 33. *Ducas Hiſt. Byzant.*

ror of the *Greeks*, who made his Reſidence at *Magneſia* of Mount *Sipylus*, being at War with *Robert de Courtenai*, fourth *French* Emperor, beſieg'd it, took it, and utterly deſtroy'd it in [z] 1235. The *Catalans*, who ſignaliz'd themſelves in ſo many Rencounters in *Greece*, fortify'd themſelves at *Gallipoli* in 1306, under *Roger de Flor*, Vice-admiral of *Sicily*. After the Death of that General, who was murder'd at *Conſtantinople*, in violation of a ſolemn Oath, made by the Emperor *Andronicus* by the Image of the Virgin painted by St. *Luke*, the *Spaniards* cut to pieces moſt of the Burghers, and ſo well intrench'd themſelves in the Town, that *Michael Paleologus*, the Emperor's Son, was fain to raiſe the Siege. [a] *Remond Montaner*, and the Wives of the *Catalans*, whoſe Huſbands were in the Army that kept the Country, made ſo gallant a Defence againſt *Anthony Spinola*, who form'd a ſecond Siege by order of the Emperor, that the *Genoeſe* were conſtrain'd to retire. At length the *Catalans*, perſuaded that they could not hold out long in *Gallipoli*, levell'd the Works in [b] 1307. Thus *Solyman* Son of *Orcan* muſt have got it cheap in [c] 1357, for the Town was at that time diſmantled; and the Emperor [d] *John Paleologus*, to comfort himſelf for the Loſs of it, ſaid he had only loſt a Jar of Wine and a Stye for Hogs; alluding, doubtleſs, to the Magazines of Victuals, and Cellars built by [e] *Juſtinian*, not only for maintaining a ſtrong Garriſon within the Town, but Troops without. In the ſame view that Emperor, according to *Procopius*, caus'd *Gallipoli* to be ſubſtantially wall'd about. *Bajazet* I. knowing the Importance of this Poſt for paſſing from

[z] Du Cange ibid. lib. 6. [a] Pachim. lib. 13. cap. 24. [b] Du Cange ibid. [c] Calviſ. [d] Annal. Turc. [e] Procop. de Ædific. Juſt. lib. 4. cap. 10.

Pruſa

Pruſa to *Adrianople*, which at that time were the two Capital Seats of the *Ottoman* Empire, caus'd *Gallipoli* to be repair'd in [*f*] 1391: he ſtrengthened it with a huge Tower, and made a good Port for his Gallies. *Muſtapha*, [*g*] one of his Sons, fail'd not to ſeize it after the Death of *Mahomet* I. in order to bar the Entrance of *Amurat* I. into *Europe:* but this latter, who was his Nephew and lawful Succeſſor, retook *Gallipoli* and *Adrianople*, where he hang'd up *Muſtapha*.

The *Genoeſe* facilitated to *Amurat* the Paſſage of the Canal. [*h*] *Ducas* reports, that it was done by the help of the Ships of *John Adorne Podeſtat* of the new *Phocea*; but this *Podeſtat*, young as he was, improved the Opportunity like a wiſe Man: In the middle of the way he ask'd the Sultan an Exemption from the Tribute paid yearly by the *Genoeſe* for the Alum of *Phocea*, and obtain'd it. [*i*] *Chalcocondylus* mentions nothing of the Alum, but affirms this Tranſportation was procured by dint of Money; and [*k*] *Leunclavius* adds, that *Amurat* gave no leſs than one or two Ducats for each Soldier.

Gallipoli is ſtill a large Town at the Mouth of the *Propontis*, or Sea of *Marmara*, in a Strait about five Miles broad: it is 25 Miles from the *Dardanelles*, 40 from the Iſles of *Marmara*, and 12 from *Conſtantinople*. *Gallipoli* is in a Peninſula, which has two Ports, one to the South, and the other to the North. They reckon in it about 10,000 *Turks*, 3500 *Greeks*, not quite ſo many *Jews*. The *Bazar*, or the *Bezeſtein*, the place where the Merchandizes are ſold, is a handſom Houſe with ſeveral Domes cover'd over with Lead: the Town has no Walls, and is only defended by a ſorry ſquare Caſtle, with an old

[*f*] Ducas Hiſt. Byzant. cap. 4. [*g*] Idem, c. 24 [*h*] Cap. 25. & 27. [*i*] Lib. 5. [*k*] Pand. Hiſt. Jun. cap. 89.

Tower, which doubtleſs is that of *Bajazet*. We were aſſured the Doors to the *Greek* and *Jews* Houſes were not above two foot and a half high, and the like in many Towns of *Turky*, to prevent the *Turks* in their Frolicks from coming on Horſe-back into their Houſes, where they would commit a thouſand Outrages.

I can ſay no more of *Gallipoli*, not having been perſonally in it: we anchor'd in a Port [*l*] ſix Miles below it, the North Wind detaining us there till the Holy Saturday, and we had the Mortification not to land at *Gallipoli*: all we could do, was, as we paſs'd by, to take a Draught of it, wherein we were favour'd very opportunely by a Calm of Weather.

We were told, that on the *Aſia* ſide, right againſt *Gallipoli*, there was a Village call'd *Chardac* or *Camanar*, whither they come from *Smyrna* to paſs the Canal, and take the way to *Gallipoli* by Land, and that the Winds were not favourable for going by Sea to *Conſtantinople*. We would gladly have taken this Road. On the way ſtands *Rodoſto*, *Heraclea*, *Sclivrea*, and other Places, touching which ſundry Obſervations might be made; but our Captain would not put in any where on the *Europe* ſide, and the Wind riſing South-weſt, ſoon brought us in ſight of the Iſles of *Marmara*, on the ſide whereof is a beggarly Town named *Lartachi*, ſaid to be the old City of *Priapus*. The Wind wafted us over the *Propontis*, and preſented us the fineſt View in the World, I mean, the Seven Towers and the Coaſt of *Conſtantinople*, which poſſeſſes the Entrance of the *Thracian Boſphorus*, call'd likewiſe the Canal of the *Black Sea*.

[*l*] An Portus Cœlos, *or* Κοιλός? *Amm. Marc. lib. 2. cap. 2.*

Conſtan-

CONSTANTINOPLE.

Conſtantinople, with its Suburbs, is, beyond Diſpute, the largeſt City of *Europe*; its Situation, by conſent of all Travellers, and even the antient [*m*] Hiſtorians, is the moſt agreeable and the moſt advantageous of the whole Univerſe. It ſeems as if the Canal of the *Dardanelles*, and that of the *Black Sea*, were made on purpoſe to bring it the Riches of the four Quarters of the World: thoſe of the *Mogul*, the *Indies*, the remoteſt North, *China*, and *Japan*, come by the way of the *Black Sea*; and by the Canal of the *White Sea* come the Merchandizes of *Arabia*, *Egypt*, *Ethiopia*, the Coaſt of *Africk*, the *Weſt Indies*, and whatever *Europe* produces. Theſe two Canals are as the Doors of *Conſtantinople*; the North and South, which are the ordinary Winds there, are as it were the two Leaves of the Door: [*n*] when the North Wind blows, the South Door is ſhut, that is, nothing can come in from the Southern Coaſt; this Door opens when the South Wind reigns: if you will not allow theſe Winds to be call'd the Doors of *Conſtantinople*, you muſt agree 'em to be its Keys at leaſt.

M. *Thevenot* will have *Conſtantinople* to be not ſo big as *Paris*, and but ten or twelve Miles about; M. *Spon* allows it fifteen: for my part, I believe its Compaſs to be twenty-three Miles; to which if you add twelve for the Suburbs of *Galata*, *Caſſun-pacha*, *Pera*, *Topana*, *Fundukli*, the Circumference of this vaſt City will be 34 or 35 Miles. I can't hold with them, who reckon *Scutari* among the Suburbs of *Conſtantinople*, becauſe 'tis only parted by the Breadth of the Canal; neither on the other hand can I come in-

[*m*] Polyb. Hiſt. lib. 4. Tacit. Ann. lib. 12. [*n*] Εἰσάγει μὲν εἰς τὸν πόντον νότος, ἐξάγει δὲ βορέας, καὶ τούτοις ἀνάγκη χρῆσθαι πρὸς ἑκάτερον τὸν δρόμον τοῖς ἀνέμοις. Polyb. Hiſt. lib. 4.

to their Sentiment, who cut off from *Conſtantinople* all the Suburbs beyond the Port; ſince even under the firſt Chriſtian Emperors, *Galata* was the thirteenth Region of the City. The Fig-tree Quarter, which is the ſame as *Galata*, makes part of the City, according to the Emperor *Anaſtaſius* [*o*]; and *Juſtinian* [*p*] placed it in the new Circumference. By little and little they have join'd to *Galata* the neighbouring Towns, as at *Paris* the Faux-bourg St. *Germain*, the Faux-bourg St. *Antoin*, and others.

We muſt then diſtinguiſh the two parts in *Conſtantinople*, that on this ſide the Port, and that on the other ſide: the firſt is the antient *Byzantium*; and *Conſtantinople*, whoſe Plan is of a triangular Figure: two of its ſides are waſh'd by the Sea, namely, that of the Port, which is the crookedeſt of all, and that which goes from the Point of the Seraglio to the Seven Towers; the third is longer than the reſt, and is on the firm Land. To each of the two firſt they uſually allow ſeven Miles, and nine Miles to the other: the firſt Angle of this City is at the Seven Towers, the ſecond at the Point of the Seraglio, and the third at the Moſque of *Ejoub*, towards the freſh Waters.

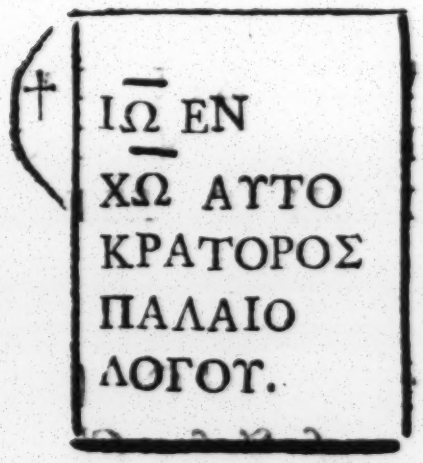
The Walls of *Conſtantinople* are very good: thoſe of the Land-ſide have a double Range twenty foot from each other, and defended by a flat-bottom'd Ditch ſome twenty-five foot broad: the outer Wall, which is about two Toiſes high, is defended by 250 low Towers; the inner Wall is above twenty foot high, and its Towers, which anſwer to thoſe of the outer, are well proportion'd. The Battlements, the Courtines, the Port holes, are well-contriv'd, but we ſaw no Artillery: Free-ſtone is what it moſtly conſiſts of.

[*o*] Novel. 59. [*p*] In lib. 18. Cod. de Sacr. Eccleſ.

I think

I think we counted five Gates on this ſide: it might be eaſily fortify'd, for the Situation is naturally ſloping, very far from commanding the City.

The Walls from the Seven Towers to the Seraglio, and thoſe along the Port, look to be ſomewhat more diſregarded: there's no going round 'em, becauſe of ſeveral Out-jettings to the Water. There's no Wharf or Key: ſome part of the Walls, eſpecially toward the Port, is ſaddled with Houſes: the Towers of both ſides are ſet at a proper diſtance, but have been often damaged by Storms, and repair'd as often by the *Greek* Emperors *Theophilus*, *Michael*, *Baſil*, *Conſtantine Porphyrogenetes*, *Manuel Commenes*, *John Paleologus*; as may be ſeen by the Inſcriptions on the Seven Towers, and other Places in and about the Walls.



Of John Paleologus, *Emperor in Jeſus Chriſt.*

Theſe following are as you go from the Seven Towers to the Seraglio.

ΠΑΣΙ ΡΩΜΑΙΟΙΣ ΜΕΓΑΣ ΔΕΣΠΟΤΗΣ ΕΓΕΙΡΕ ΡΩΜΑΝΟΣ ΝΕΟΝ ΠΑΝΜΕΓΙΣΤΟΝ ΤΟΝΔΕ ΠΥΡΓΟΝ ΕΚ ΒΑΘΡΩΝ.

Romanus, *Illuſtrious Emperor of all the* Greeks, *did rebuild from the very Foundation this new large Tower.*

ΠΥΡΓΟΣ

ΠΥΡΓΟΣ ΒΑΣΙΛΕΙΟΥ ΚΑΙ ΚΟΝΣΤΑΝΤΙΝΟΥ ΠΙΣΤΩΝ ΕΝ Χ$\overline{Ω}$ ΑΥΤΟΚΡΑΤΟΡΩΝ ΕΥΣΕΒΕΙΣ ΒΑΣΙΛΕΙΣ ΡΩΜΕΩΝ.

The Tower of Baſilius *and* Conſtantine, *faithful Emperors in Jeſus Chriſt, pious Kings of the* Romans.

ΠΥΡΓΟΣ ΘΕΟΦΙΛΟΥ ΕΝ
ΚΡΙΣΤΩ ΑΥΤΟΚΡΑΤΟΡΟΣ.

The Tower of Theophilus, *Emperor in Jeſus Chriſt.*

ΠΥΡΓΟΣ ΘΕΟΦΙΛΟΥ ΚΑΙ ΜΙ-
ΧΑΗΛ ΠΙΣΤΩΝ ΕΝ Χ$\overline{Ω}$
ΑΥΤΟΚΡΑΤΟΡΩΝ.

The Tower of Theophilus *and* Michael, *faithful Emperors in Jeſus Chriſt.*

ΑΝΕΚΑΙΝΙΣΘΗ ΕΠΙ ΒΑΣΙΛΕΙΟΥ ΚΑΙ ΚΟΝ-ΣΤΑΝΤΙΝΟΥ ΤΩΝ ΠΟΡΦΥΡΟΓΕΝΝΗΤΩΝ ΦΙΛΟ-ΚΡΙΣΤΩΝ ΣΕΒΑΣΤΩΝ ΔΕΣΠΟΤΩΝ ΕΝ ΕΤΕ Κ. Φ. Κ. Α.

This Tower was renew'd under Baſil *and* Conſtantine Porphyrogenetes, *Servants of Jeſus Chriſt, auguſt Emperors in the Year* .....

ΑΝΕΚΑΙΝΙΣΘΗ ΕΠΙ ΜΑΝΟΥΗΛ ΤΟΥ ΦΙΛΟΧ$\overline{Ρ}$Ι ΒΑΣΙΛΕΙΟΣ ΡΩΜΕΙΟΥ ΥΙΟΥ ΕΝ .... ΚΑΙ ΑΥΤΟ-ΚΡΑΤΟΡΟΣ ΡΟΜΑΙΩΝ ΤΟΥ ΚΟΜΝΗΝΟΥ ΕΝ ΕΤΕΙ ΦΧΟΒΜΒ.

This Tower was renew'd under Manuel, *Servant of Jeſus Chriſt*, Roman *Emperor, Son* ..... *and of the* Roman *Emperor* Comnenes, *in the Year* ...

ΟΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΘΡΑΥΣΜΟΣΜΑΡΚΩ ΚΡΟΝΩ ΚΑΥΔΟΝΙ ΠΟΛΛΩ ΚΑΙ ΣΦΟΔΡΩ ΡΗΓΝΥΜΕΝΟΝ ΠΕΣΕΙΝ ΚΑΤΕΝΑΓΚΑΣΕ ΠΥΡΓΟΝ ΕΚ ΒΑΘΡΩΝ ΒΑΣΙΛΕΙΟΣ ΕΓΕΙΡΕ ΕΥΣΕΒΗΣ ΑΝΑΞ.

This Tower, which the Concuſſions of the Sea, violently and often repeated, had brought to ruin, was rebuilt from the Foundation by the pious King Baſil.

There are ſeven Gates from the Point of the Seraglio to the Seven Towers; five land-ward, and eleven on the Port; but whichever Gate you go in at, you mount an Aſcent. *Conſtantine*, who deſign'd to make *Conſtantinople* like *Rome*, could not have found a better Spot for Eminences. It is a very tireſome City for Foot-travellers: Perſons of note go on horſe-back. Before we enter the Town, we muſt once more admire the Outſide: Nothing upon Earth can be more delightful, than with one Glance of the Eye to diſcover all the Houſes of the biggeſt City in *Europe*, whoſe Roofings, Terraſſes, Balconies, and Gardens form a Variety of Amphitheatres, ſet off with Bezeſtains (Places like our Changes, for ſelling Wares) Caravan-ſerais (Houſes of Hoſpitality) Seraglios, and eſpecially Moſques or Churches, which far outſhew ours in *France*. Theſe Moſques, tho' hideous for their Bulk, yet in appearance have nothing about 'em but what is beautiful; the Defects and Oddneſſes of the *Turkiſh* Architecture not being diſcernable ſo far off: on the contrary, their principal Domes, accompany'd with other little Domes, both cover'd with Lead or Gilding; their Steeples, if I may uſe that word for Towers very ſlender and extremely high, with the Creſcent at top; all together yield a charming Spectacle to one that ſtands at the Entrance of the Canal of the *Black Sea*:

Sea: nay, this Canal itſelf ſtrikes you with admiration; for *Fanari-kioſc*, *Chalcedon*, *Scutari*, and the adjoining Country, have an agreeable effect upon the Eye, when, no longer able to bear the Luſtre of *Conſtantinople*, you turn your Face to the right.

I muſt however confeſs, that the Objects we had ſeen from our Ship, appear'd quite different, on comparing them with thoſe that preſented themſelves to us when we went aſhore. I know not whether it was the Onions they ſell at the corner of every Street, that awaken'd in us the Idea of thoſe famous Temples in *Egypt*, whoſe Outſide dazled the Beholder's Eye; but I could not help comparing *Conſtantinople* with thoſe ſtately Edifices, wherein were nothing but Crocodiles, Rats, Leeks, Onions, which thoſe Idolaters regarded as ſo many Deities. The Houſes of *Galata*, where we landed, are low, built moſtly of Wood and Mud, ſo that a Fire conſumes thouſands of 'em in a Day; a Diſaſter which frequently befalls 'em, either from the *Turks* ſmoking in bed, or elſe done on purpoſe by the Soldiers for the ſake of pilfering. It would be no great damage, if nothing but the Houſe was deſtroy'd, for they coſt but a trifle to build again, and there's Wood enough on the Coaſts of the *Black Sea* to rebuild *Conſtantinople* once a Year, if occaſion were; but a world of Families are utterly undone by the burning of their Merchandizes. 'Tis a ſmall matter, when they ſpeak but of 2 or 3000 Houſes burnt: a Man has often the mortification to ſee his Houſe pull'd down and pillaged, tho' the Fire be 200 Paces off; eſpecially when the North-eaſt, which the *Turks* call [q] *the black Wind*, is in its fury. They have found no other Remedy to prevent the whole Town from being devour'd, but only to

[q] Cara-ſel.

blow

blow up a great many Houſes, otherwiſe the Conflagration would become general. The foreign Merchants have of late Years wiſely bethought themſelves to build at *Galata* very ſubſtantial Ware-houſes of Free-ſtone, ſtanding ſingle, and having no more Windows than are barely neceſſary; the Shutters whereof, as well as the Doors, are cover'd with Iron Plates.

The Plague and the *Levantis*, next to Fire, are the two Scourges of *Conſtantinople*. It is true, the *Turks* are unworthy to live; they ſtand and ſee 5 or 600 die in a Day of this cruel Diſtemper, without doing the leaſt thing either to avoid it or ſtruggle againſt it, and never begin their Proceſſions till it ſweeps away about 1200 in a Day. They buy and ſell the Goods and Houſhold Stuff of the Infected, juſt as if they had died of Old-age or a violent Death. As for us, we had the Forecaſt, when we ſet out from *Marſeilles*, to lay in a proviſion of *Lapis Infernalis*; and if the leaſt Spot had appear'd on our Body, we ſhould not have fail'd to tap it with a Lance, ſcarify it, and clap ſome of this cauterizing Stone upon it, to eat away as ſoon as poſſible that part where the Strength of the Poiſon diſcharges itſelf: beſides this, we would have made uſe of Treakle, Orvietan, *Engliſh* Drops, and other cordial and ſpirituous Medicaments, which we had Box-fulls of. Theſe Remedies muſt be preceded by the Uſe of Emetick Tartar, which is to be repeated according to occaſion without delay, the Moment the Head ails any thing, or the leaſt Loathing is felt.

As for the *Levantis*, who are Soldiers of the Gallies, that inſult People with their Cutlaſſes in their Hand, and make ugly Faces to frighten ſuch as don't know 'em; ſome Years ago the Caimacan, Governor of the City, at the ſollicitation of the Ambaſſadors, gave Strangers a permiſſion

miſſion to defend themſelves againſt theſe diſorderly Rake-ſhames, who have been often quell'd by dint of Sword and Piſtol. Tho' the *Turkiſh* Bravoes look on us as a parcel of very aukard Fellows, that know not how to handle our Arms nobly and with a good grace; yet they fly from the Point of our Swords. *Theſe Chriſtian Dogs*, ſay they, *run a Man through the Guts at once, without giving him time to defend himſelf.* Our Swords do their buſineſs off-hand, whereas ſome Movements of the Body are required for the Uſe of a Scymeter. As ſoon as ever you perceive in the Streets of *Conſtantinople* any Perſons making towards ye, in a Waiſtcoat and Drawers, bare-legg'd, with only Pumps on, and a Ponyard in their Hand, you muſt unſheath your Sword: ſome have the precaution to carry it naked under their Coat. If you wear a Veſt, you ſhould not ſtir without Pocket-piſtols, well charged and primed, or at leaſt ſomething like 'em. A certain *French* Merchant one Day put to flight a couple of theſe *Levantis* with a large Inkhorn, which they took for ſome Fire-arms. They fancy our Canes have Tucks within 'em, and always take their meaſures from the Countenance we bear towards 'em. To avoid their Inſults, People ſometimes take Janizaries for their Guard.

The Marquiſs *de Ferriol* gave us ſome of his Guard to go along with us: he lodg'd us in the *Chateau-gaillard*, a Quarter in the *Palais de France*, which he had allotted for us. This Palace ſeem'd to us to be an inchanted Place, for the Miſery we had ſeen in the *Archipelago*, had given us a very diſadvantageous Notion of the reſt of *Turky*. The Palace of *France* is the moſt agreeable Houſe in all *Conſtantinople* to Perſons bred up in *Europe*: it was built by order of *Henry* IV. when M. *de Breves* was Ambaſſador, but there were fine

Apartments

Apartments made by M. *de Nointel:* Gentlemen there meet with every thing that's fit for 'em. Out of this Palace, they know not what *Good Eating* means; no, not if you were to go to the farther end of *Japan.* The Ambaſſador's Table is as well ſupply'd as the beſt in *Paris:* inſtead of Copper-veſſels tinn'd over, which even the Grand Signior uſes in the Seraglio, you ſee nothing in his Excellency's Houſe but Piles of ſilver Plates, and Buffets charg'd with Baſons, Ewers, Salvers, Vaſes, and Goblets of the ſame Metal. All the Nations of the World are tempted thither by the Magnificence and engaging well-bred Behaviour of the Owner. We cannot ſufficiently admire with what Reſolution the Marquiſs *de Ferriol* maintains the Grandeur of the *French* Name, at a Court where one is every Day expos'd to the Caprices of new Miniſters.

While our *Turkiſh* Habits were making, we rambled about the Town in our *French* Dreſs, with a Sword to our ſide, a powder'd Wig and Hat cock'd, tho' nothing is more offenſive to the *Muſſulmen*, eſpecially ſuch as live farther up in the main Land. 'Tis not ſo with thoſe of *Conſtantinople* and *Smyrna:* by a frequency of ſeeing us in our ordinary equipage, they are familiarized to our ways. We ſhould have made no difficulty of walking the Streets without Janizaries, if my Lord Ambaſſador, in regard we were employ'd by his Majeſty, had not order'd ſome to attend us wherever we went.

The Streets of *Conſtantinople* are very ill paved, ſome not at all: the only Street that is practicable, is that which goes from the Seraglio to the Gate of *Adrianople:* the reſt are cloſe, dark, deep, and look like ſo many cut-throat Lanes; and yet you frequently meet with good Buildings, Bagnios, Bazars, and ſome Houſes of great Men, built with

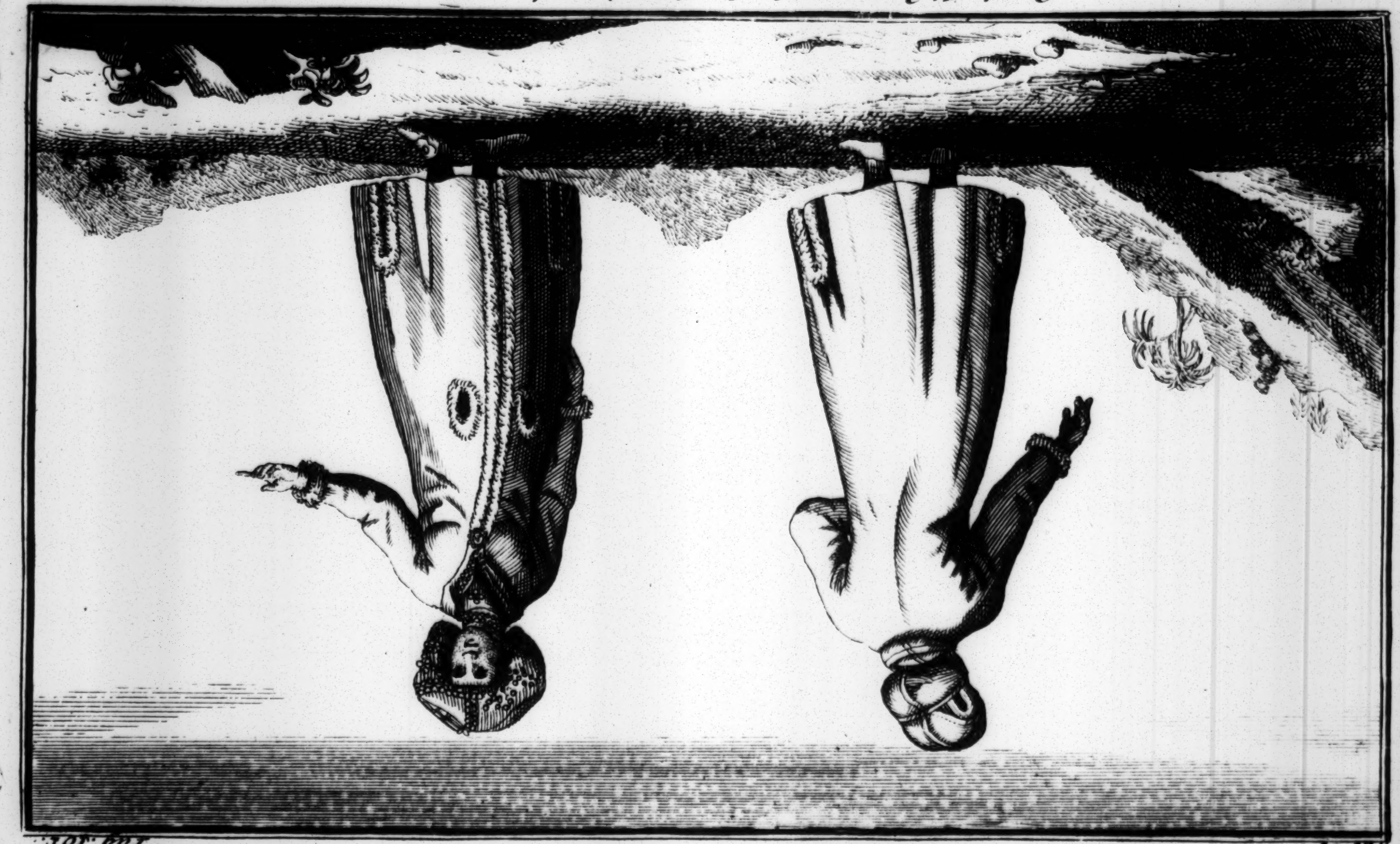
with Lime and Sand, and angled with Free-ſtone, the Apartments running very cleverly into one another.

We thought the Place more populous than they told us it was: the Houſes are but two Stories high, and are well fill'd. I make no queſtion but there are as many People at *Conſtantinople* as in *Paris*. You meet with but few *Turks* in the Streets: they keep within Doors, without concerning themſelves about what paſſes abroad, except certain Women belonging to the abſent Baſhaws; and theſe have no Averſion to Strangers; but their Intrigues are attended with Danger, and Tenderneſs is ſometimes ſucceeded with Cruelty. The Huſbands, that they may have no pretence for going abroad, have made 'em believe there's no Paradiſe for Women; or if there be one, they may attain it by ſaying their Prayers at home. To amuſe 'em, they build Baths for 'em, and treat 'em with Coffee: but notwithſtanding all this Precaution, a way is often found to introduce handſom young Fellows, diſguiſed like Female Slaves, with Toys to ſell. The *Jewiſh* Women are dextrous at promoting the *Belles Paſſions*; however, there is not near ſo much intriguing here, as with us; and moſt of the *Turkiſh* Ladies are obliged to ſtay at home, and buſy themſelves in Embroidery, for want of better Employment. The *Greek*, *Jewiſh*, and *Armenian* Women have more liberty, but don't go abroad ſo often as our Women, becauſe the Slaves do all that's to be done without Doors; as going to Market, *&c.* *Paris* would ſeem far leſs populous, did we not all the Day long meet in the Streets Women of all Ages and Conditions.

Many things have contributed to fill *Conſtantinople* with People, beyond the other Cities of *Turky*: Traffick; Hopes of riſing at Court, where there

are

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Greek Women in their Fur Gowns.



are no People of Quality, and conſequently it is natural for a Man to flatter himſelf, that he may be advanced for his Merit and Money; the Miſery that is ſuffer'd in the Provinces, where the Baſhaws have always exerciſed grievous Cruelties; laſtly, that prodigious Trade of Slaves, which is inceſſantly carrying on: theſe latter increaſe and multiply by Marriage, and ſwell the number of Inhabitants. In all Ages it ſeems to have been a Maxim to bring to *Conſtantinople* powerful Colonies. I ſpeak not of the *Roman* Families, which *Conſtantine* engaged to ſettle there. *Glycas* affirms, that that Emperor having confer'd on the Senators that follow'd him, the command of his Armies in *Perſia*, made 'em leave their Rings behind 'em; theſe he ſent to their Wives, to oblige 'em to quit *Rome*, and come away to their Husbands, and fix themſelves at his Court. *Mahomet* II. having taken *Amaſtris*, belonging to the *Genoeſe*, on the Coaſts of the *Black Sea*, ſent away almoſt all its Inhabitants to *Conſtantinople* *Ann.* 1460. In 1514 *Selim* having made himſelf maſter of *Tauris* in *Perſia*, brought from thence all the Mechanicks. *Barbaroſſa* often tranſported thither the Inhabitants of ſuch Iſlands as he conquer'd in the *Archipelago*: in 1537 he caus'd 16,000 Priſoners to paſs thither from *Corfu*. In the laſt Wars of *Hungary*, what Shoals of both Sexes were carry'd away to *Conſtantinople!*

The firſt Walk a Stranger uſually takes in *Conſtantinople*, is to the Royal Moſques, of which there are ſeven ſo call'd. Theſe Edifices, which are very handſom in their kind, are compleatly finiſh'd, and kept in perfect good condition; whereas in *France* we have ſcarce ſuch a thing as a finiſh'd Church: if the Nave is admired for its Largeneſs and Beauty of its Arch-work, the Choir is imperfect; if theſe two parts are compleat, the

Frontiſpiece is not begun. Moſt of our Churches, eſpecially in *Paris*, are hedg'd in with profane Buildings, and Tradeſmens Shops, to make advantage of every the leaſt Spot of Ground; the Church is often ſo chok'd up with Houſes, there's no Avenue, no Vacancy left; whereas the Moſques of *Conſtantinople* ſtand ſingle, within a ſpacious Incloſure, planted with fine Trees, adorn'd with delicate Fountains: they ſuffer not a Dog to enter; no one preſumes to hold diſcourſe there, or do the leaſt irreverent Action: they are well endow'd, and far exceed ours in Riches: tho' their Architecture is inferior to ours, yet they fail not to make an impreſſion on the Beholder by their Largeneſs and Solidity. In all parts of the *Levant* the Domes are well executed; thoſe of the Moſques are of an exact Proportion, and accompany'd with other ſmaller Domes, which make 'em appear full and comely to the Eye: it is not ſo with their Minarets, which are Spires as high as any of our Belfries, and as ſmall about as a Nine-pin, in a manner. Theſe Minarets are a great Ornament to the Moſques, and to the whole Town: however, tho' we have no Work of that Boldneſs among us, our Eyes are form'd to our Belfries, and our Ears to the Sound of our Bells, which are more harmonious than the Singings of the *Mueſins*; ſo they term thoſe who call the People to Prayers, in a ſinging Tone, from the top of the Minarets.

St. Sophia is the moſt perfect of all theſe Moſques: its Situation is advantageous, for it ſtands in one of the beſt and fineſt Parts of *Conſtantinople*, at top of the antient *Byzantium*, and of an Eminence that deſcends gradually down to the Sea by the Point of the Seraglio. This Church, which is certainly the fineſt Structure in the World next to St. *Peter*'s at *Rome*, looks to be

be very unwieldy without: the Plan is almoſt ſquare, and the Dome, which is the only thing worth remarking, reſts outwardly on four prodigious large Towers, which have been added of late Years to ſupport this vaſt Building, and make it immoveable, in a Country where whole Cities are often overthrown by Earthquakes.

The Frontiſpiece has nothing grand, nor anſwerable to the Idea Men have of *St. Sophia:* you firſt enter in at a Portico about ſix Toiſes (Fathom) broad, which in the time of the *Greek* Emperors ſerv'd for a Veſtibulum. This Portico communicates with the Church by nine Marble Folding-doors, the Leaves whereof, which are Braſs adorn'd with Baſſo-relievo's, are extremely magnificent: on the middlemoſt of 'em you ſee ſome Figures of Moſaick Work, nay, ſome Paintings too. The Veſtibulum is join'd to another, which is parallel to it, but has no more than five brazen Doors without Bas-reliefs: the Leaves were charg'd with Croſſes, but the *Turks* have only left the upright Poſt of theſe Croſſes, and have taken away the Croſs-beam of 'em. You don't enter front-wiſe into theſe two Veſtibulums, but only at Doors open'd on the ſides; and according to the Rules of the *Greek* Church, theſe Veſtibulums were neceſſary for the placing thoſe that were diſtinguiſh'd either for being about to receive the Sacraments, or undergo publick Penance. Parallel to theſe Veſtibulums the *Turks* have built a great Cloiſter, for lodging the Officers of the Moſque.

[r] A Dome of an admirable ſtructure holds the place of a Nave: at the Foot of this Dome runs a Colonnade, which bears a Gallery five Toiſes broad, the Arch-work whereof is exqui-

[r] Τρῦλος ἢ Θόλος, trullus, trulla, hemiſpherium, teſtudo. Στεγγυλοειδὴς ὄροφος. Heſych. *A Dome.*

ſite. In the Interſpaces of the Columns the Parapet is adorn'd with Croſſes in Bas-relief: theſe the *Turks* have uſed very ill. By ſome it is call'd *Conſtantine*'s Gallery: it was formerly ſet apart for the Women. At the Roof, and on the Corniſh of the Dome runs a ſmall Gallery, or rather a Baluſtrade, no broader than juſt for one Perſon to paſs at a time; and above this there's alſo another: theſe Baluſtrades make a marvellous figure in time of their Ramezan, when they are all adorn'd with Lamps. The Columns of this Dome have ſcarce any belly or ſwelling, and their Chapiters look'd to be of a ſingular Order: the Dome is eighteen Toiſes in the clear (that is, from Wall to Wall) and reſts upon four huge Pillars, about eight Toiſes thick: the Arch ſeems a perfect Demi-ſphere, illuminated with twenty four Windows, diſpoſed in a Circumference.

From the Eaſt part of this Dome you paſs ſtraight on to the Demi-dome, which terminates the Edifice [*s*]. This Dome, or Shell, was the Sanctuary of the Chriſtians, and the great Altar was placed there. *Mahomet* II. having conquer'd this City, went and ſat here with his Legs croſs'd under him after the manner of the *Turks*; after ſaying his Prayers, he caus'd himſelf to be ſhaved, and then faſten'd to one of the Pillars, where was the Patriarch's Throne, a fine piece of embroider'd Stuff, with *Arabick* Characters on it, which had ſerv'd as a Skreen in the Moſque of *Meca*. Such was the Conſecration of *St. Sophia!* There is at preſent in this Sanctuary nothing but the Niche where they keep the Alcoran [*t*]: it looks towards *Meca*, and the *Muſſulmen* always turn that way when they ſay their Prayers: the Mufti's

[*s*] *The Space between the Dome and the Demi-dome is call'd* Σόλεα, Κόσχυ, Ἄφις, Ἡμίκυκλος. [*t*] Maharab. Mirabé. Marabè. Gueblé.

Chair

Chair is hard by: it is rais'd on ſeveral Steps, and on the ſide of it is a kind of Pulpit, for the Officers to repeat certain Prayers.

This Moſque, built like a *Greek* Croſs, is in the clear 42 Toiſes long, 38 broad: the Dome takes up almoſt all this Square. They aſſured me there were no fewer than 107 Columns of different Marble, of Porphyry, or *Egyptian* Granate: we had not time to count 'em ourſelves. The whole Dome is lined or pav'd with Varieties of Marble: the Incruſtations of the Gallery are Moſaick, moſtly done with Cubes or Dice of Glaſs, [*u*] which are looſen'd every Day from their Cement, but their Colour is unalterable. Theſe glaſs Dice are real Doublets, for the variegated Leaf is cover'd with a piece of Glaſs very thin, and glued on, ſo as nothing but hot boiling Water can make it ſcale off: if ever Moſaicks ſhould come again in faſhion among us, we could eaſily do the like. Tho' the Application of theſe two pieces of Glaſs, containing the colour'd Plate, be trifling, yet it proves the Invention of Doublets not to be new. The *Turks* have deſtroy'd the Noſe and Eyes of ſome Figures, as well as the Faces of four Cherubims placed in the Angles of the Dome.

This Church is not the firſt that in *Conſtantinople* bore the Name of [*w*] St. *Sophia*: [*x*] *Conſtantine* the Great was the firſt that conſecrated a Chapel there *to the Wiſdom of the uncreated Word*; but whether that Building was too ſmall, or whether it was ſome time after deſtroy'd by an Earthquake, [*y*] *Conſtantius* his Son caus'd a larger Church to be built inſtead of the former: the Sanctuary and the greateſt part of this Church

[*u*] Κατεχρύσωσε τὰ ὄροφα ἐξ ὑελίνε χρυσῦ λαμπρότατα. Anonym. Deſcript. Conſtan. [*w*] Ἁγία Σοφία. [*x*] Theophan. Cedren. Glyc. Paul. Diac. l. 2. Nicephor. Calliſt. lib 7. cap. 49. [*y*] Socrat. lib. 2. cap. 16, Philoſtorg. lib. 3. cap. 3. Nicephor. Calliſt. lib. 9. c. 9.

were ruin'd in the Reign of [z] *Arcadius*, when a Tumult was ſtirr'd up againſt St. *John Chryſoſtom*, Patriarch of *Conſtantinople*; nay, his Party [*a*] is ſaid to have ſet it on fire. It was again burnt under *Honorius*, and re-eſtabliſh'd by young *Theodoſius*; but in the fifth Year of *Juſtinian St. Sophia* eſcaped not the general Burning, in that Inſurrection [*b*], wherein *Hypatius* was made Emperor in his own deſpite. *Juſtinian* having quell'd the Sedition, and puniſh'd thoſe that raiſed it, cauſed the ſame year to be built the ſtately [*c*] Edifice ſtill exiſting. M. *du Cange* [*d*] proves, that it was finiſh'd in five Years, and not ſeventeen, as ſome *Greek* Authors have written. The Emperor was ſo highly pleas'd, he burſt into an Exclamation, [*e*] *I have outdone thee, O* Solomon! but in the 32d Year of *Juſtinian* an Earthquake threw down the Demi-dome, and the Altar was cruſh'd with its Fall: it was re-edify'd, and the Church conſecrated a-new. *Zonaras* obſerves, that *Juſtinian* did great Injury to polite Literature, in applying to this Building the Stipends that were uſually given the Profeſſors in every Town all over the Empire. Rather than not gratify his Itch of Building, he melted down the ſilver Statue of *Theodoſius*, which *Arcadius* had erected, and which weigh'd 7400 Pound. To cover the Dome of *St. Sophia*, *Juſtinian* employ'd the Leaden Pipes, which ſerv'd to carry moſt of the Water for the uſe of the City. The chief Architects that were concern'd in this famous Church, [*f*] were *Anthemius* of *Tralles*, and *Iſidorus* of *Miletus*: the firſt was eſteem'd the greateſt Mechaniſt of his time: he was, ſome think, no

[z] Socrat. lib. 6. cap. 16. [*a*] Ιωαννύται. [*b*] *Call'd* Νικα. [*c*] Manuel. Chryſol. de Ædif. Elegant. [*d*] In Notis in Bondelm. [*e*] Νενίκηκα σε Σαλομών· Vici te Salomon. *Codin. de Orig. Conſt.* [*f*] Procop. de Ædif. Juſt. lib. 2. cap. 3.

Stranger

Stranger to the Art of making Gunpowder; for *Agathias* [*g*] avers, that he would exactly mimick Thunder, Lightning, and Earthquakes. The Emperor *Baſil* the *Macedonian* caus'd the Weſtern Demi-dome to be ſtrengthen'd: laſtly, this Church was ſo damaged by another Earthquake under the Empreſs *Anne*, and *John Paleologus* her Son, that it required much Expence of Time and Treaſure to repair; for which reaſon the Marriage of the Emperor with *Helen*, Daughter of *Cantacuzenus* [*h*], was ſolemnized in the Church of *Blaquernes*, dedicated to the Holy Virgin. *Mahomet* II. was ſo pleas'd with *St. Sophia*, that he cauſed it to be repaired, and the *Turks* have ever ſince kept it with the utmoſt Care.

After viſiting *St. Sophia*, we were carry'd thirty or forty Paces off, to be ſhewn the [*i*] Mauſoleums of certain *Ottoman* Princes: they are four ſmall low Buildings, with Domes cover'd over with Lead, ſupported by Columns hexagonally placed. The Baluſtrades are of Wood, and the Coffins cover'd with plain Cloth: the Emperors are diſtinguiſh'd from their Wives only by their Turbant, which is on a Pillar at the Head of the Coffin, and this Coffin is ſomewhat bigger, as well as the Torches that burn at each end. There's no Torch to that of Sultan *Mourat*'s Brother, tho' there are to every one of the Grand Signior's Wives. They pointed us to ſome Handkerchiefs like Cravats round the Necks of certain Figures, in number 120, being Repreſentations of that Emperor's Children, which were all ſtrangled in a Day by his Succeſſor's Order. They have not been ſparing of Marble in theſe Mauſoleums, which are conſtantly illuminated

[*f*] Lib. 5. [*h*] Cantacuz. lib. 4. cap. 5. Leuncl. Hiſt. Muſſulm. 582. [*i*] Turbé.

Night and Day, not only with the Torches about the Coffins, but many others: they have alſo chain'd thereto ſeveral Copies of the Alcoran, to be peruſed by ſuch as reſort thither to pray. Beſides thoſe who come out of Devotion, there are here, as alſo in the other Mauſoleums, a Company of poor Alms-people, who have a Foundation hard by: theſe wear wooden Chaplets, the Beads whereof are about the ſize of a Musket-ball. I have forgot the Names of the other Sultans who are in theſe Mauſoleums: I think they mention'd to us Sultan *Selim* and Sultan *Muſtapha*.

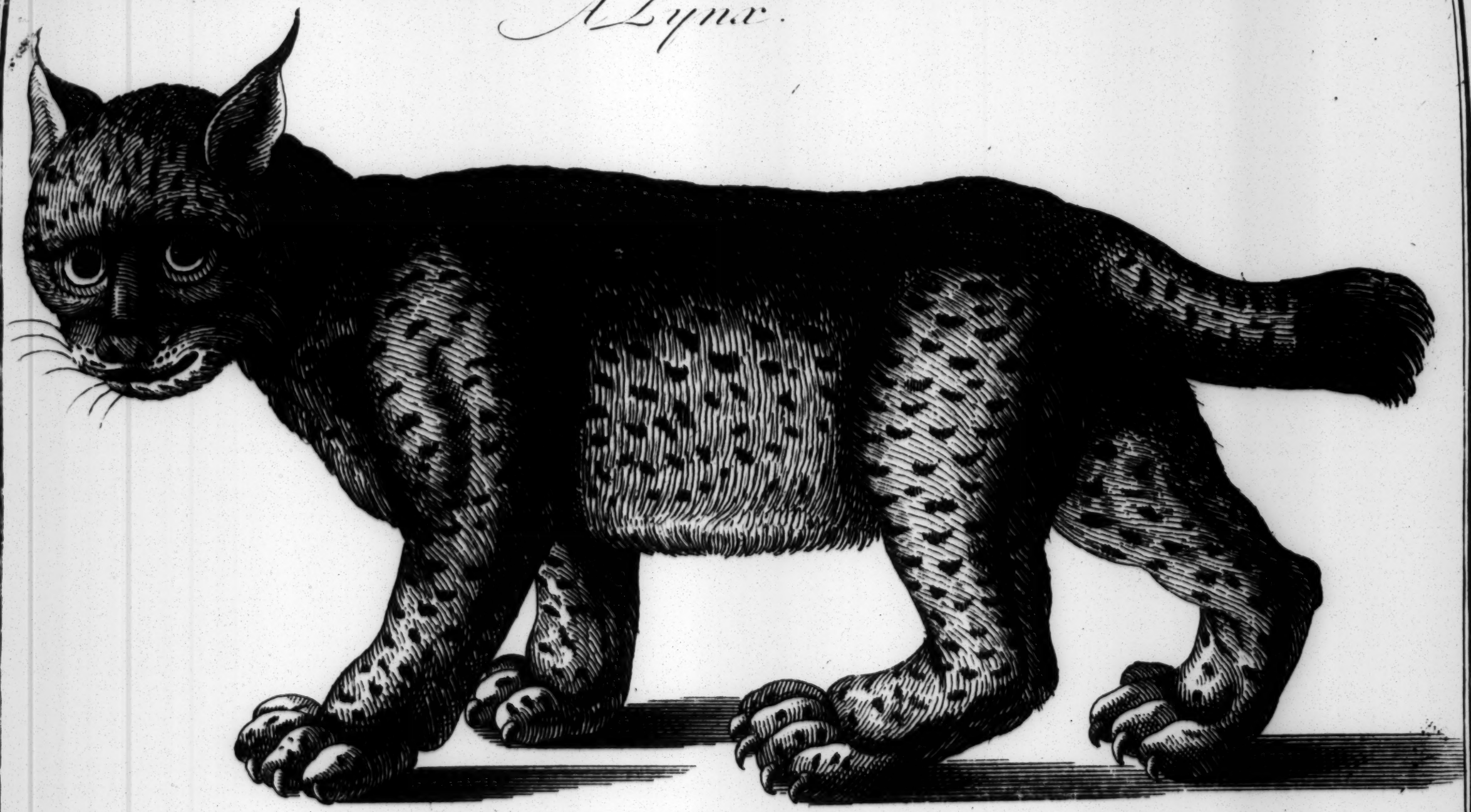
Hard by is ſeen an old Tower, ſaid to have ſerv'd as a Church to the Chriſtians: they keep in it ſeveral wild Beaſts; ſuch as Lions, Leopards, Tygers, Linxes, Jackals: theſe laſt are between a Fox and a Wolf, and in the Night make a crying like Children pain'd with Gripings.

The other Royal Moſques of *Conſtantinople* may be reckon'd ſo many Copies of *St. Sophia*, more or leſs reſembling this Original. They are Domes of a goodly appearance, accompany'd with many other leſs Domes: the Building always ſtands by itſelf in an Incloſure planted with Trees, adorn'd with Fountains, Oratories to pray in, and all other Conveniences neceſſary to the Exerciſe of the *Muhometan* Religion. As for the Minarets, that is, thoſe ſlender Spires before mention'd, there's no Royal Moſque without two at leaſt; ſome have four, nay ſix of 'em.

At the antient Hippodrome (or Running-place for Horſes) now call'd *Atmeidan* Moſque, each Minaret has three ſtone Galleries. Before you enter this Moſque, you go through a Periſtyle, which is a ſort of Cloiſter arch'd over, and cover'd with little Domes, and ſupported by Columns. The Pavement is of a very beautiful Marble, as alſo an hexagonal Fountain which is

in

A Lynx.



B 3 L

in the middle, cover'd likewiſe with a Dome form'd by Grates of gilded Iron. This Moſque, and the other Royal Mauſoleums which the *Muſſulmen* have built, are lighted with a great many more Lamps than *St. Sophia*; and among the Lamps of the new Moſque are placed cryſtal Balls, branch'd Candleſticks, Oſtrich-eggs, and ſuch like Pieces, to pleaſe the Eye. They ſhew'd us a Globe of Glaſs, wherein was repreſented in Bas-relief, with wonderful Patience, the Plan of the Moſque. The Turbè, or Mauſoleum of Sultan *Achmet*, is behind this Moſque, Northward.

Of all the Moſques in *Conſtantinople*, there's none comes near to *St. Sophia* in the Beauty of its Dome, but the *Solymania*, founded by *Solyman* II. the moſt magnificent of all the Sultans: nay its Outſide outdoes *St. Sophia:* its Windows are larger and better diſpoſed, its Galleries more regular and ſtately; the whole is built of the fineſt Stones that could be found among the Ruins of *Chalcedon*. The indiſpenſable Neceſſity the *Muſſulmen* are under of making their Ablutions, obliges 'em to build large Cloiſters near the Royal Moſques: the Fountain is always placed in the middle, and the Waſhing-places round about.

The Mauſoleum of its Founder, and that of the Sultana his Wife, are behind the Moſque under very rich Domes. *Solyman*'s Coffin is cover'd with a fine Piece of Embroidery, repreſenting the Town of *Meca*, from whence it was brought. At the head of that Prince's Coffin are two Heron's Feathers beſet with precious Stones. Here are conſtantly burning ſeven huge Tapers, and a great many Lamps; Copies of the Alcoran are chain'd up and down in divers places, and Perſons in pay to read 'em. The *Turks* think the Dead are relieved by Prayers.

The *Validea*, ſo call'd from *Valide* its Foundreſs, Wife of *Ibrahim*, and Mother of *Mahomet* IV. is another

another fine Edifice placed on the Port near the Seraglio. The Inſide is lined with fine *Dutch* Ware, but its Colonnade is of Marble, with Chapiters after the *Turkiſh* way: moſt of the Columns were fetch'd from the Ruins of *Troy*: its Lamps, branch'd Candleſticks, ivory Balls, cryſtal Globes, are very ornamental. The whole Work ſeems to be more delicate than the other Moſques, and has nothing *Gothick*, tho' much in the *Turkiſh* Taſte. The Arches over the Doors and Windows are well deſign'd: its two Minarets have each three handſom Galleries: 'tis ſurprizing that the *Turks*, who don't often raiſe ſuch Fabricks, ſhould find Architects ſkilful enough to build 'em.

The Situation of this Moſque, which is full in ſight of the Seraglio, and in the moſt frequented part of the Town, makes it to be prefer'd before all others on publick Rejoicing-days: they don't content themſelves with crouding with Lamps the Galleries of its Minarets, but throw ſeveral Cords at different heights between one Spire and another: theſe Cords not only ſupport the Name and Cypher of the Grand Signior, repreſented by ſmall burning Lamps, but likewiſe the Repreſentation of Towns, and the principal Victories that give occaſion to the Feſtival.

In theſe Illuminations every thing glitters: the very Creſcents are in a blaze. Were the antient *Byzantines* to return to Life, they would doubtleſs be aſtoniſh'd at the prodigious Dimenſions of their City, which at this Day extends to the farthermoſt part of the Haven, whereas in their time it took up only the Southern Entrance: but they would not be ſurprized to ſee the Creſcent, it being the Symbol of *Byzantium*. We are told the reaſon of it by [*k*] *Stephens* the Geographer,

[*k*] Steph. Byzant.

a Native

a Native of this City. *Philip* of *Macedon*, Father of *Alexander* the Great, meeting with mighty Difficulties in carrying on the Siege of *Byzantium*, took the opportunity of a very dark Night to ſet Workmen to undermine the Walls, ſo as to make a Breach for his Troops to enter the Place, without being perceiv'd by the Enemy; but luckily for the Beſieged, the Moon appearing, gave 'em light into the Deſign, and made it miſcarry. The Inhabitants, in acknowledgment, erected a Statue to *Hecate* on the Port; and this place, which before was call'd *Boſphorus*, on account of an Ox's ſwimming it over to *Aſia* on a certain time, went afterwards by the Name of *Phoſphorus*, on occaſion of [*l*] *Diana the Light-bringer*. 'Tis likely, that the Church of St. *Photina* of *Topana* was built on the Foundation of ſome Temple of the ſame *Diana*. *Triſtanus* [*m*] has publiſh'd the Type of a beautiful Medal of *Trajan*, on the Reverſe whereof is a Creſcent ſurmounted by a Star; [*n*] and in the Legend 'tis notify'd, that the Town was ſaved by favour of that Creſcent, or by the help of *Diana*, whoſe Symbol it was. There are ſeveral Medals of the ſame Type in the King's Cabinet, in the Name of the [*o*] *Byzantines*, with the Heads of *Diana*, *Trajan*, *Julia Domna*, Wife of *Severus*: the *Turks* have only adopted the Creſcent, which they met with up and down among the antient Buildings of the City.

Of all the Sultanas that ever meddled with Politicks, *Valide*, before mention'd, was the moſt ſagacious in managing the Affairs of the *Porte*, and acquired to herſelf an incredible Authority and Intereſt. She pitch'd upon the moſt advantageous place of all *Conſtantinople* to diſplay her Magnifi-

[*l*] Ηκατὴ Λαμπαδηφόρα. [*m*] Comment. Hiſt. tom. 1. [*n*] ΒΥΖΑΝΤΙΝΗ ΣΩΤ. Byzantina Servatrix. [*o*] ΒΥΖΑΝΤΙΩΝ.

cence:

cence: before her, no Sultana had the privilege to erect a Royal Moſque; for as to that of St. *Francis*, beſides its being no Royal one, the Mother of Sultan *Achmet* III. now reigning, only converted into an ordinary Moſque the Church of the *Italian* Franciſcans, belonging to the Suburbs of *Galata*.

A ſmall matter ſuffices to maintain an ordinary Moſque: as for the Royal Moſques, the Sultans, according to their Law, can't build one till they have obtain'd ſignal Victories over the Enemies of the Empire; nay, the Charges of building and endowing them, muſt be defray'd out of their Conqueſts: for which reaſon, Sultan *Achmet* having built a new Moſque againſt the Advice of the Doctors of the Law, who repreſented to him in vain, that he having taken no Town nor Caſtle, ought not to undertake ſo expenſive a Work, theſe Doctors gave it the Name of the *Moſque or Temple of an Incredulous*.

Theſe Moſques require ſuch immenſe Sums for their Support, that they conſume a Third of the Land-revenue of the Empire. The Kiſlar-aga, or Chief of the black Eunuchs, is the Superintendant of them; 'tis he that diſpoſes of all the Eccleſiaſtical Offices belonging to the Royal Moſques, the chief of which are at *Conſtantinople*, *Adrianople*, and *Pruſa*. 'Tis affirm'd, that the Revenue of *St. Sophia* is 800,000 Livres. The Grand Signior pays for the Ground on which the Seraglio is built, 1001 Aſpers *per* Day. Theſe Revenues are appropriated to keeping up the Buildings, paying the Salaries of the Officers of the Moſque, providing Food for the Poor, who come to the Gate at certain Hours, maintaining the Hoſpitals that adjoin thereto, educating and breeding up the Scholars in the Law of *Mahomet*, relieving indigent Tradeſmen and Artizans,

zans, and the like: the reſt goes into the Treaſury of the Moſque, to anſwer any ſudden unforeſeen Call; ſuch as the falling of Houſes, Damages by Fire, *&c.* This Treaſure, as well as that of the other Moſques, is kept in the Caſtle of the *Seven Towers*, and the Grand Signior can't in conſcience touch it, but upon urgent Occaſions, when their Religion is at ſtake. The Villages, whoſe Revenues belong to the Royal Moſques, have large Privileges; their Inhabitants are exempt from quartering Soldiers, and from being oppreſs'd by the Baſhaws, who, when they travel that way, turn aſide.

In all the other Towns of the Empire each Houſe pays annually a Quit-rent to theſe Moſques. [*p*] The Quit-rents belonging to *St. Sophia*, ariſe from *Smyrna*, *Validea* from *Rodoſto*, *Sultan Bajazet* from *Adrianople*; the Moſques of *Adrianople* enjoy the Quit-rents of *Galata*. When the *Greeks*, *Jews*, and *Armenians* die without Male Iſſue, their Houſes devolve to the Moſque, beſides the Quit-rent it before receiv'd thereout; but among the *Turks*, the Brothers and Couſins inherit the Houſe, and pay only the Quit-rent to the Moſque. To redeem or buy out theſe Quit-rents, it is permitted to purchaſe for the uſe of the Moſque any Shop or Shops, or any ſort of Effects, which may be an equivalent for the Quit-rent.

The other Royal Moſques are not ſo conſiderable as thoſe already mention'd: they are call'd by their Founders Names, *Sultan Bajazet*, *Sultan Selim*, *Sultan Mahomet*. The Moſque of *Ejoup* is not counted a Royal Building, tho' built by *Mahomet* II. who caus'd the whole City to be repair'd, and founded many Colleges. This Moſque conſiſts in but one Dome, famous for nothing but the Ceremony of the crowning the

[*p*] Wacfi *or* Vacouf.

new

new Sultan. The Ceremony is not long: they have nothing to do with Crowns or other Royal Ornaments. The Emperor aſcends a kind of Roſtrum of Marble, and the Mufti girds a Sabre to his Side, as an Emblem of his being Lord of the whole Earth; for at this Court all the other Kings are call'd *Sultanons*, except the King of *France*, to whom they give the Name of *Padiſcha*, that is, Emperor. The Moſque of *Ejoup* is at the Efflux of the freſh Waters: this ſame *Ejoup* is eſteem'd by the *Turks* as a great Prophet, as well as Captain. They don't however deny he was worſted before *Conſtantinople*, and that he was kill'd there at the head of an Army of *Saracens*, whom he commanded. His Sepulchre is no leſs reſorted to than thoſe of the Sultans: there is continual praying at it, which ſort of praying is what a great many People in *Turky* get a handſom Livelihood by.

From *Ejoup*'s Moſque we went to ſee an old ruin'd Edifice, called the Palace of *Conſtantine*; but it has nothing conſiderable: it is a ruinous decay'd thing, about 400 Paces from the Walls of the City: there are left two Columns, that bore up a Balcony over the Gate: the whole looks like ſome Gallery, to which they aſcended by a Marble Stair-caſe, ſome of the Steps yet remaining: it is perhaps the reſidue of ſome Houſe built by *Conſtantine Porphyrogenetes*, for the Palace of *Conſtantine* the Great was in the firſt Region of the Town, where now the Seraglio ſtands. *Zozimus* aſſures us, that there was no finer in all *Rome*: *Codinus* calls it [*q*] the Palace of the *Hippodrome*.

We afterwards croſs'd the Quarter of *Balat*, to go down to the Port, which is one of the Wonders of the City. The *Greek* Emperors

[*q*] Βασιλεία ἢ τὸ παλάτιον τῦ Ἱπποδρόμυ. Hiſt. lib. 2.

uſed

uſed heretofore to take the diverſion of Hunting at *Balat*, which is therefore call'd in vulgar *Greek* the *Park* or the [r] *Hunter*. Here is nothing but the [s] Patriarchal Church, that can engage a Stranger's Attention, and that more for it's Name than Beauty: it is about 200 Paces from the Port. The *Greeks* muſt not dare to beſtow any Coſt on this Church, even tho' they were ever ſo rich; for the *Turks* would not fail to lay Hands on whatever Money ſhould be offer'd to be apply'd that way.

I am, &c.

LET-

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[r] Κυνηγὸς. [s] Πατειαρχεῖον.

LETTER V.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

Deſcription of Conſtantinople *continued.*

THE Port of *Conſtantinople* can never be too much admired. We went round it in a Boat, in very ſerene Weather. Theſe Boats are ſmall Gondolas, exceeding light, and marvellouſly neat and pretty: they are in ſuch Numbers, they cover the whole Haven, eſpecially the Paſſage to *Galata*. The Antients never put a better thing into the Oracle's Mouth, than when they made him give this Anſwer to ſome who conſulted him about building a Town hereabouts: *Let it be*, ſaid the Oracle, *over againſt the Country of blind Men.* For the Port of *Chalcedon*, which is on the oppoſite Shore, is ſo odd a Place, that they may well be call'd blind, that firſt pitch'd on it. The Haven of *Conſtantinople* is a Baſon ſeven or eight Miles in circuit towards the City, and as much on the Suburbs ſide: its Entrance, about 600 Paces broad, begins at the Point of the Seraglio, or the Cape of St. *Demetrius*, ſituated in the South: it is the [*t*] Cape of *Boſphorus*, where ſtood the antient Town of *Byzantium.* Thence to the Weſt, the Port extends like a [*u*] crooked Horn, which may more juſtly be compared to that of an Ox than a Stag, as *Strabo* has it, for the Coaſt has no in and out Turnings

[*t*] Promontorium Chryſoceras. *Plin. Hiſt. Nat. lib.* 4. *cap.* 11. Boſphorium χρυσοκέρας. Solin. cap. 16. [*u*] Κόλπος τῦ κέρατος. Cedr. Κέρας τῆς Βυζαντίων. Strab. Rer. Geogr. lib. 7.

like

like Diviſions: it is true, M. *Gilles* [*x*] obſerves, there have been many Alterations that have deſtroy'd its antient Form. This Port opens to the Eaſt, and faces *Scutari*: *Galata* and *Caſſun-pacha* are to the North: laſtly, it terminates to the North-north-weſt, where the River *Lycus* empties itſelf. This River is made up of two Streams; the biggeſt, on which is the [*y*] Paper-mill, comes from *Belgrade*, the [*z*] other flows from the North-weſt. The *Lycus* is not every where navigable, and therefore there are Stakes to point out the ſureſt Places. The Stream that comes from the North-weſt, is not practicable for Boats farther than the Village of *Hali-bei-cui*. The other is deep enough for about four Miles: to go from *Pera* to *Adrianople*, you croſs theſe two Streams over Bridges. [*a*] *Apollonius Thyanæus* perform'd a world of Magick Ceremonies on theſe Waters. They are of wondrous uſe to cleanſe the Haven; for deſcending from the North-weſt, they waſh all the Coaſt of *Caſſun-pacha* and *Galata*, while part of the Waters of the Canal of the *Black Sea*, which deſcend from the North like a Torrent, as [*b*] *Dion Caſſius* obſerves, daſh violently againſt the Cape of the *Boſphorus*, and recoil to the right towards the Weſt: by this Motion they ſweep away the Mud that might gather about *Conſtantinople*, and by a Piece of natural Mechaniſm ſhove it on by degrees as far as the freſh Waters. Theſe freſh Waters help to preſerve the Shipping; for Experience ſhews, that they are leſs ſubject to be wormeaten in ſuch Ports where there's freſh Water, than where there's ſalt: [*x*] the Fiſh too take greater delight in

[*x*] De Boſph. Thrac. l. 1. c. 5. [*y*] Kiat-ana, *Paper-mill: the Brook is call'd* Barbyſes. [*z*] Cydarus Machleva. [*a*] Scriptor. poſt Theophan. [*b*] Apud Xiphil.

ſuch Waters, and are better taſted. The Port of *Conſtantinople* abounds with Tunny-fiſh, call'd [*c*] *Pelamides* by the Antients: we ſee them frequently repreſented on the Medals of [*d*] *Byzantium*, with the Heads of the Emperors *Caligula*, *Claudius*, *Caracalla*, *Geta*, *Gordianus*, *Pius*, *Gallien*, and the Empreſſes *Sabina*, *Lucillia*, *Criſpina*, *Julia Mæſa*, and *Julia Mamæa*. *Pliny* ſays [*e*], that under the water towards *Chalcedon*, there were white Rocks that ſcared the Tunnies, and forced 'em into the Port of *Byzantium*: Dolphins too ſometimes appear there in ſuch Numbers, the Port ſwarms with 'em: they are often fiſh'd for: their Teeth are like a [*f*] Saw: but *Pliny* was miſtaken in the Story of the white Rock abovemention'd, for the Tunny-fiſh go as far as *Chalcedon*, where there are caught great Numbers of them.

Procopius, in Commendation of the Port of *Conſtantinople*, ſays it is a *Thorough Port* [*g*], that is, you may anchor in any part of it: and 'tis juſtly obſerv'd by him, that the Ships there have their Prow on Land while the Poop is in the Water; as if theſe two Elements contended which ſhould be moſt ſerviceable to the City. In ſhallower Places you go upon a Plank into the biggeſt Ships; ſo there's no occaſion for a Chaloupe to lade or unlade 'em. *Goltzius* makes relation of a Medal of *Byzas*, Founder of *Byzantium*, on the Reverſe whereof is a Ship's Prow. In the King's Cabinet there are two Medals in the Name of the *Byzantines*; on one is repreſented a Ship hoiſting ſail, on the other a human Fi-

[*c*] Cordyla appellantur partus, qui fœtas redeuntes in mare autumno comitantur. Limoſæ vero a luto Pelamides incipiunt vocari, & cùm annuum exceſſere tempus, hynni. *Plin. Hiſt. Nat. lib.* 9. *cap.* 15. [*d*] BYZANTIΩN. [*e*] Hiſt. Nat. ibid. [*f*] Priſtis. [*g*] Λίμην ὃν ὅλος παν]αχῆ ἐσίν. De Ædif. Juſt. lib. 1. cap. 5.

gure

gure with a Pike in its hand, and ſeeming to ſtand Centry on the Prow of the Ship. By all which it is plain the *Byzantines* loved the Sea, and knew how to improve the Advantages of their Harbour. I wonder they omitted to grave on their Medals thoſe Gallies with two Helms, one at the Head, the other at the Stern: there uſed to be a Steerſman at each, according to [*b*] *Xiphilin's* Deſcription. The Gallies of the *Byzantines*, at the time when that Emperor beſieged their City, went forwards and backwards in a direct line by means of theſe two Pieces; and therefore the uſe of two Helms in one Galley is no new Invention. The Deſcription of *Byzantium*, and of that famous Siege, is one of the fineſt things in Antiquity [*i*]. The *Byzantines* ſignaliz'd themſelves by Land and Sea: [*k*] their Divers would not only go and cut the Enemy's Ships from their Anchors, but would tie Ropes to 'em under Water, and ſo drag 'em wherever they would; in ſuch manner, that the Ships ſeem'd to come of their own accord, and ſurrender themſelves. They employ'd the Beams of their Houſes to build Ships with, and the Hair of their Wives Heads to make Ropes and Cordage: they would dart into the Enemy's Trenches the Statues that adorn'd their Town, and after they had conſumed all their Leather, would feed upon each other.

Would the *Turks* bend their Thoughts to Navigation, they might make themſelves formidable that way; for they have the beſt Harbours of any in the *Mediterranean*: they would be Maſters of all the Trade to the Eaſt, by favour of their Ports in the *Red Sea*, which would open 'em a door to the *Eaſt Indies*, *China*, *Japan*,

[*b*] Abridgment of the Life of the Emperor *Severus*.
[*i*] Xiphilin. [*k*] Zonar. Hiſt. lib. 12.

Places which the Chriſtians can't reach without doubling the Cape of *Good Hope*. But the *Turks* hug themſelves at home, pleas'd to ſee all the Nations of the World come to them.

Nothing but the Eaſt Wind can diſturb the Port of *Conſtantinople*, it being totally expos'd thereto: whenever it blows hard from that Quarter, eſpecially if it be in the Night, it occaſions a frightful hurly-burly; for the Seamen make ſuch a bawling, and the Dogs ſuch a barking, that one would think the Town was going to be ſwallow'd up, if one were not appriz'd of the Cauſe of it.

[*l*] The Seraglio itſelf is not free from this Alarm: for that Palace is juſt at the Mouth of the Port, and ſtands on the very ſpot of the old *Byzantium*, on the Point of the Peninſula of *Thrace*, exactly where the *Boſphorus* is. [*m*] The Seraglio (the Workmanſhip of *Mahomet* II.) is near three Miles about: it is a kind of Triangle, whoſe ſide next the City is the biggeſt; that next the *Boſphorus* is at the Eaſt; and the other, that forms the Entrance of the Port, is in the North. The Apartments are on the top of the Hill, and the Gardens below, ſtretching to the Sea. The Walls of the City, flank'd with their Towers, joining themſelves to the [*n*] Point of *St. Demetrius*, make the Circumference of this Palace towards the Sea. As great as the Compaſs of it is, the Outſide of the Palace has nothing curious to boaſt of; and if one may judge of the Beauty of its Gardens by the Cypreſs-trees which are diſcernable in 'em, they don't much exceed thoſe of private Men. That the Inhabitants of *Galata*,

[*l*] Padiſcha-ſerai, *Palace of the Emperor*. Serai *ſignifies a Palace, and* Padiſcha *an Emperor*. [*m*] Leuncl. Hiſt. Muſſul. pag. 591. [*n*] Serai-bournu, *the Point of the Seraglio*. Ἀκρα χρυσοκέρας.

and

and other Places in that Neighbourhood, may not ſee the Sultanas walking in theſe Gardens, they are planted with Trees that are always green.

Tho' I ſaw only the Outſide of the Seraglio, I am perſuaded that its Inſide can ſhew nothing of what we call ſtately and noble; becauſe the *Turks* have hardly any Notion of Magnificence, and follow no one Rule of good Architecture: if they have made fine Moſques, it is becauſe they had a fine Model before their Eyes, the Church of *St. Sophia*; a Model, which indeed is not to be follow'd in the Erection of Palaces. By the *Turkiſh* Pavilions (a larger ſort of Building) a Man may eaſily perceive he is moving from *Italy*, and approaching towards *Perſia*, nay *China* itſelf.

The Apartments of the Seraglio have been made at different Times, and according to the Capriciouſneſs of the Princes and Sultaneſſes: thus is this famed Palace a heap of Houſes cluſtering together without any manner of Order: no doubt they are ſpacious, commodious, richly furniſh'd. Their beſt Ornaments are not Pictures, nor Statues; but Paintings after the *Turkiſh* manner, inlaid with Gold and Azure, diverſify'd with Flowers, Landſkips, Tail-pieces (ſuch as the Printers adorn the End of a Book or Chapter with) and Compartments like Labels, containing *Arabian* Sentences, the ſame as in the private Houſes of *Conſtantinople*: Marble Baſons, Bagnios, ſpouting Fountains, are the delight of the Orientals, who place them over the firſt Floor, without fear of over-preſſing the Cieling. This too was the Taſte of the *Saracens* and *Moors*, as appears by their antient Palaces, eſpecially that of *Alhambra* at *Granada* in *Spain*, where they ſtill ſhew, as a Prodigy of Architecture, the Pavement of the Lions

Quarter [*o*], made of Blocks of Marble bigger than the Tombſtones in our Churches.

If there's any thing curious in the Seraglio, 'tis what the Ambaſſadors of foreign Princes have brought thither; ſuch as *French* and *Venice* Glaſs, *Perſian* Carpets, Oriental Vaſes. 'Tis ſaid moſt of the Pavilions are ſupported by Arches, under which are lodg'd the Officers that ſerve the Sultanas: theſe Ladies dwell over-head, in Apartments commonly terminated by a Dome cover'd with Lead, or by Spires with gilded Creſcents: the Balconies, the Galleries, the Cabinets, the Belvederes, are the moſt agreeable Places of theſe Apartments. In ſhort, notwithſtanding what has been ſaid, take it all together, it is anſwerable to the Greatneſs of its Maſter; but to make a fine Edifice of it, it muſt be pull'd down, and the Materials employ'd to build another on a new Model.

The principal Entrance of the Seraglio is a huge Pavilion, with eight Openings over the Gate, or *Porte*. This *Porte*, from whence the *Ottoman* Empire took its Name, is very high, ſimple, ſemicircular in its Arch, with an *Arabian* Inſcription beneath the Bend of the Arch, and two Niches, one on each ſide, in the Wall. It looks rather like a Guard-houſe, than the Entrance to a Palace of one of the greateſt Princes of the World; and yet it was *Mahomet* II. built it. Fifty Capigis, or Porters, keep this Gate; but they have generally no Weapon but a Wand or white Rod. At firſt you enter into a large Court-yard, not near ſo broad as long; on the right are Infirmaries for the Sick, on the left Lodges for the *Azancoglans*, that is, Perſons employ'd in the moſt ſordid Offices of the Seraglio: here the Wood is kept, that ſerves for Fuel to the Palace:

[*o*] El Quarto de los Leones.

there

there is every year conſumed 40,000 Cart-load, each Load as much as two Buffaloes can well draw.

Any body may enter the firſt Court of the Seraglio: here the Domeſticks and Slaves of the Baſhaws and Agas wait for their Maſters returning, and look after their Horſes; but every thing is ſo ſtill, the Motion of a Fly might be heard in a manner: and if any one ſhould preſume to raiſe his Voice ever ſo little, or ſhew the leaſt want of Reſpect to the Manſion-place of their Emperor, he would inſtantly have the Baſtinado by the Officers that go the rounds; nay, the very Horſes ſeem to know where they are, and no doubt they are taught to tread ſofter here than in the Streets.

The Infirmaries are for the Sick that belong to the Houſe: they are carry'd thither in little cloſe Carts drawn by two Men. When the Court is at *Conſtantinople*, the chief Phyſician and Surgeon viſit this place every Day, and 'tis aſſured they take great care of the Sick: 'tis even ſaid, that many who are in this place are well enough, only they get hither to refreſh themſelves, and drink their Skin-full of Wine: the Uſe of this Liquor, tho' ſeverely forbid elſewhere, is tolerated in the Infirmaries, provided the Eunuch at the Door does not catch thoſe that bring it; in which caſe the Wine is ſpilt on the Ground, and the Bearers ſentenced to receive 2 or 300 Baſtinadoes.

From the firſt Court you go on to the ſecond, the Entrance whereof is alſo kept by fifty Capigis. This Court is ſquare, about 300 Paces diameter, but much handſomer than the firſt: the Pathways are paved, and the Alleys well kept; the reſt conſiſts of very pretty Turf, whoſe Verdure is only interrupted by Fountains which help to preſerve its Freſhneſs. The Grand Signior's Trea-

ſury and the little Stable are on the left: here they ſhew a Fountain, where formerly they uſed to cut off the Heads of Baſhaws condemn'd to die. The Offices and Kitchens are on the right, embelliſh'd with Domes, but without Chimneys: they kindle a Fire in the middle, and the Smoke goes out through the Holes made in the Domes. The firſt of theſe Kitchens is for the Grand Signior, the ſecond for the chief Sultaneſs, the third for the other Sultanas, the fourth for the Capi-aga or Commandant of the Gates; in the fifth they dreſs the Meat for the Miniſters of the Divan; the ſixth belongs to the Grand Signior's Pages, call'd the *Ichoglans*; the ſeventh to the Officers of the Seraglio; the eighth is for the Women and Maid-ſervants; the ninth for all ſuch as are obliged to attend the Court of the Divan on Days of Seſſion. They don't provide much Wild-fowl, but beſides 40,000 Beeves ſpent Yearly there, the Purveyors are to furniſh Daily 200 Muttons, 100 Lambs or Goats, according to the Seaſon, 10 Veals, 200 Hens, 200 pair of Pullets, 100 pair of Pidgeons, 50 Green-geeſe: Victuals enough you'll ſay.

All round the Court runs a low Gallery cover'd with Lead, and ſupported by Columns of Marble: none but the Grand Signior himſelf enters this Court on Horſeback, and therefore the little Stable is in this place, but there's not room for above thirty Horſes: over-head they keep the Harneſs, than which nothing can be richer in Jewels and Embroidery. The great Stable, wherein there are about a thouſand Horſes for the Officers of the Grand Signior, is toward the Sea upon the *Boſphorus*. Such Days as the foreign Ambaſſadors are admitted to Audience, the Janizaries in very handſom Apparel range themſelves on the right beneath the Gallery. The Hall where the

Divan

Divan is held, that is, Juſtice-hall, is on the left, at the farther end of this Court: on the right is a Door, which lets into the inſide of the Seraglio: none paſs through, but ſuch as are ſent for. The Hall of the Divan is large, but low, cover'd with Lead, wainſcoted and gilt after the *Mooriſh* manner, plain enough. On the Eſtrade is ſpread but one Carpet for the Officers to ſit on: here the Grand Viſier, aſſiſted by his Counſellors, determines all Cauſes civil and criminal, without Appeal: the Caimacan officiates for him in his abſence, and the Ambaſſadors are here entertain'd the Day of their Audience. Thus far may Strangers go in the Seraglio: a Man's Curioſity might coſt him dear, ſhould he proceed farther.

The Outſide of this Palace towards the Port has nothing worth notice, but the Kioſc or Pavilion right againſt *Galata*: it is ſupported by a dozen Pillars of Marble; it is wainſcoted, richly furniſh'd, and painted after the *Perſian* manner. The Grand Signior comes thither ſometimes to divert himſelf with viewing what paſſes in the Port, or to take the pleaſure of the Water when he has a mind to it. The Pavilion which is toward the *Boſphorus*, is higher than that of the Port, and built on Arches which ſupport three Salons terminated by gilded Domes. The Prince comes thither to ſport with his Women and Mutes. All theſe Keys are cover'd with Artillery, without Carriages; moſt of the Cannon are planted level with the Water: the largeſt Piece is that, which they ſay forc'd *Babylon* to ſurrender to Sultan *Mourat*, and by way of diſtinction has an Apartment to itſelf. This Artillery is what the *Mahometans* rejoice to hear, for when they are fired, 'tis to notify that *Lent* [*p*] is at an end: they are likewiſe fired on publick Rejoicing-days.

[*p*] Ramezan *or* Ramazan.

When

When the Grand Signior is at *Conſtantinople*, he ſometimes amuſes himſelf with obſerving from this Kioſc the ridiculous Ceremonies of the *Greeks* on the Transfiguration-day, at a [*q*] Fountain hard by. They not only fancy this Water will cure a Fever, but all other Diſtempers preſent and to come. And therefore they don't content themſelves with carrying thither their Sick to drink of the Water, but they bury 'em in the Sand up to the Chin, and then take them out again the Moment after: ſuch as are well, waſh in it, and drink of it till it comes out as clear as it went in. All *Greece* is full of ſuch Fountains, but they are not mineral; their whole Reputation is owing to the Peoples Credulity. There's a large Window near the Source, out of which are thrown in the Night ſuch as have been ſtrangled in the Seraglio; and for every Perſon ſo ſerv'd, there is a Cannon diſcharg'd. The Grand Signior's Barge-houſes are near theſe Kioſcs, and are under the care of the Boſtangi-bachi: theſe Barges or Gallies are made uſe of when the Grand Signior goes to the Seraglio from *Scutari*. They are ſteer'd by the Boſtangi-bachi, when the Grand Signior is on board; are very light, and very neat: their Oars are painted and gilded. *Fanari-kioſc* is a Pavilion that *Solyman* II. built at the foot of the Light-houſe on the Cape of *Chalcedon*: 'tis ſaid this Pavilion is exceeding fine, and that its Gardens are better contrived than thoſe of the Seraglio.

After viewing the *Greeks* Fountain, we enter'd the Port, and made towards the *Seraglio of Looking-glaſſes*: it is of no large compaſs; behind its Walls is the place [*r*] where the *Turks* exerciſe themſelves in ſhooting with the Bow. Near it is a kind of Gallery, where the *Turks* go in Proceſ-

[*q*] Αγίασμα, *the holy Fountain.* [*r*] Ocmeidan.

ſion,

ſion, to pray for good Succeſs in an approaching Battel; and ſometimes to deprecate the Plague, when it is very raging, that is, when it carries off 1000 or 1200 in a Day.

While we were ranging about the Port, we were ſhewn ſome Stakes or Poſts ſtanding in the Water, to notify how far the great Ships might find Anchorage. From hence we proceeded to the Coaſt of *Caſſun-pacha*, where is the Arſenal call'd *Ters-hana*, from the *Perſian* word *Ters* Ships, and *Hana* a Place to build in. Here are built the Grand Signior's Ships: we counted 28 fine ones, from 60 to 100 Guns. There are 120 Houſes arch'd over-head for keeping the Galleys: the Store-houſes and Work-houſes are under very good Oeconomy: all here is ſubject to the Captain-baſhaw. The chief Sea-officers are lodg'd here; and but few Chriſtians are ſeen, unleſs it be the Slaves who are in the *Bagno*, that is, in one of the ſaddeſt Priſons in the world. It has three Chapels; one for ſuch Chriſtians as are of the *Greek* Perſuaſion, and two for thoſe of the *Latin*: one of the latter belongs to the King of *France*, the other to the *Venetians*, *Italians*, *Germans*, and *Poles*. The Miſſionaries confeſs there, ſay Maſs, adminiſter the Sacraments, make Exhortations in full liberty, paying a ſmall Acknowledgment to the Commandant of the *Bagno*, whoſe Place is in the Captain-baſhaw's Gift, who is almoſt abſolute in his Office, accountable to none but the Grand Signior, for which reaſon 'tis reckon'd one of the beſt Poſts in the Empire.

From the Suburb call'd *Caſſun-pacha*, you croſs ſome Burying places to go to *Galata*, which is the handſomeſt Suburb of the whole City, and formerly made its thirteenth Region [s]. It is built

[s] Συκαὶ ᾗ ὀνομάζονται, καὶ ἔστι τεῖς καὶ δέκατον τῆς Κωνσταντινουπόλεως κλίμα. Socrat. l. 11. c. 30.

over

over againſt the Seraglio, in the [*t*] Fig-tree Quarter. [*u*] *Juſtinian* repair'd this Suburb, and gave it the Name of *Juſtiniana:* 'tis not known why it was call'd *Galata* ſome time after that Emperor's death, unleſs with *Tzetzes* you'll have it derived from the *Galates* or *Gauls*, who croſs'd the Port about this place. But *Codinus*'s Thought is more probable: he makes it come from a *Gaul*, or *Galate*, as the *Greeks* pronounce it, who ſettled himſelf in this Suburb, call'd by the *Greeks Galatou*, and ſince *Galata* [*x*]. The *Greeks* of *Conſtantinople* have a kind of Tradition, that *Galata* comes from *Gala*, which in their Tongue ſignifies *Milk:* ſo this part of the Town was named [*y*] *the Suburb of Milk*, becauſe the Milk-women lived there.

Galata forms the Entrance of the Port Northerly, and here it was they laid the Chain that barricado'd it: *Xiphilin* has not forgot this Chain in the deſcription he has given, after *Dion Caſſius*, of the Siege of *Byzantium* by the Emperor *Severus*. *Leo Iſaurius*, according to *Theophanes*, took away this Chain, when the *Saracens* came before the Place to beſiege it, which made 'em give over their Deſign; for they were afraid leſt the Chain, after they were enter'd the Port, ſhould be laid again, and ſhut 'em in. [*z*] *Michael* the *Stammerer*, on the contrary, made uſe of it to hinder *Thomas* from coming in. [*a*] *Conſtantine Paleologus*, the laſt *Greek* Emperor, oppos'd this Chain to the Fleet of *Mahomet* II. nor did that mighty Conqueror, haughty as he was, dare ſo much as to attempt to cut or force it: he perform'd however ſomething more extraordinary, for by his

[*t*] Συκαί. Heſych. Miles. [*u*] Procop. lib. 1. de Ædif. Juſt. [*x*] Φρέαρ τῆς Γαλάτης. Καστέλλιον τῆς Γαλάτης, *and not* Γαλάτων. Theophan. Τῆς Γαλάτης πολίχνιον. Gregoras. [*y*] Πόλις Γαλατίνη τὸ τῆς Γαλάτης φρέαρ. Pachym. Ducas. Phranz. [*z*] Zonar. [*a*] Chalcocond. lib. 8.

Orders

Orders were dragg'd by human Strength ſeventy Ships, beſides Gallies, up the Hill on the Coaſt of *Pera*; where after he had rigg'd and mann'd 'em, he launch'd 'em into the Port fill'd with Artillery [*a*].

Galata is defended by pretty good Walls, flank'd with old Towers; but theſe Walls have been beaten down and built again at different times. *Michael Paleologus* having maſter'd *Conſtantinople* through the Valour of *Strategopule*, or the little General, who obliged *Baldwin* II. the laſt *French* Emperor, to retire; gave this Place to the *Genoeſe*, with whom he had made an Alliance: this was after he had razed its Walls, according to [*b*] *Pachymerus* and [*c*] *Gregoras*. [*d*] The Emperor rather choſe to rid himſelf of ſuch cunning Blades as the *Genoeſe*, and coop 'em up in this Quarter, than leave 'em in *Conſtantinople*, from whence they might peradventure have expell'd him himſelf. [*e*] The Donation was made on the following Terms: 1. When their *Podeſtat* ſhould arrive there, he was by way of Homage to come and kneel to the Emperor at the Door, and in the middle of the Audience-chamber, before he preſumed to kiſs his Feet and Hands. 2. The *Genoeſe* Lords ſhould do the ſame, whenever they came to pay their court to him. 3. The ſame Honours to the Emperor ſhould be paid by the *Genoeſe* Ships, as were accuſtom'd to be done by thoſe of the *Grecians* when they enter'd the Port. The [*f*] *Genoeſe*, notwithſtanding theſe advantageous Conditions, were not long e'er

[*a*] Hinc juxta Galatam ultra collem quemdam monti ſimilem tranſportari L vel LX naves in Liceo curavit, explicatis velis, ut ſi in mari progrederentur. *Leuncl. Hiſt. Muſſulm.* p. 574, & 576. [*b*] Pachym. lib. 11. cap. 35. [*c*] Gregor. l. 4. [*d*] 1261. [*e*] Pachym. l. 5. c. 3. Cantacuz. l. 1. c. 12. Codin. [*f*] Gregor. l. 5.

they

they quarrel'd with the new Emperor: the [*f*] *Venetians* themſelves attack'd 'em ſmartly under *Andronicus* the Old, who ſucceeded *Michael:* all this obliged them to fortify themſelves with good Ditches, and build Country-houſes, like ſo many little Redoubts; but they had the Vexation to ſee 'em pull'd down by order of [*g*] *Andronicus* the Younger, from whom they had raviſh'd the Iſle of *Metelin*, which put 'em upon theſe Meaſures of making head againſt the Emperors. In ſhort, during the Troubles of the Empire, they ſo well fortify'd *Galata* under [*h*] *John Paleologus* and *Cantacuzenus*, that it was look'd upon as a Citadel dangerous to *Conſtantinople* itſelf. The *Turks* having attack'd *Galata*, obliged the *Greeks* and *Tartars* too to ſheer off; but at laſt the *Genoeſe* were overpower'd, and their *Podeſtat* deliver'd up the Keys to *Mahomet* II. the ſame Day that *Conſtantinople* was taken [*i*].

There are ſtill to be ſeen on the Tower of *Galata* ſome Coats of Arms, and Inſcriptions relating to ſome of that Nation. Theſe ſorts of Monuments moulder away of themſelves: the *Turks* never pull 'em down, unleſs they want Materials for building Moſques, Bazars, or Bagnios, in which caſe nothing can eſcape 'em. *Galata* is divided into three Quarters, from *Caſſun-pacha* as far as to *Topana*: the Walls and Towers that ſeparate theſe Quarters, are ſtill in being. The Quarter of *Haſapcapi* begins about *Caſſun-pacha*, and ends at the Moſque of the *Arabs*, where terminates the Partition-wall that runs from the Tower of *Galata* towards the South-weſt: thence as far as the Cuſtom-houſe is that Quarter call'd *Galata* of the Cuſtoms,

[*f*] Gregor. lib. 6. & 11. Pachym. lib. 9. cap. 5. [*g*] Gregor. l. 11. [*h*] Cantacuz. lib. 4. cap. 11. [*i*] 1453. 28 June. Chalcocond. lib. 8. Ducas, cap. 39, 42. Phranz. lib. 3. cap. 18.

and

and the Partition-wall reaches to the great Tower of *Galata*. *Cara-cui* is the third Quarter, and ends at *Topana*.

The Moſque of the *Arabs* was a Church of the Dominicans, as antient as the time of *St. Hyacinth*, who procured it to be built, as likewiſe another Church at *Conſtantinople*. The Moſque of the *Arabs* was taken from the Dominicans about a hundred Years ago, as a Forfeiture, and apply'd to the uſe of the *Mahometan Granadins*. There is no alteration made in it: the *Gothick* Windows and Inſcriptions continue on the Gates; the Belfry, which is a ſquare Tower, ſerves for a Minaret. The Dominicans have alſo a Church at *Galata* dedicated to *St. Peter*, of which they have been in poſſeſſion for above 300 Years. The *French* Capuchins have had there for above 100 Years a Church call'd *St. George*: it belongs to the *Genoeſe*. The *Greeks* have three Churches in the Quarter of *Cara-cui*, and the *Armenians* one by the Name of *St. Gregory*. The *Latins* poſſeſs that of *St. Benedict*, which in the time of the *Genoeſe* belong'd to the Benedictines; but it was given to the Jeſuits by the Community of *Pera*. The Recolets, or *Zocolanti*, have a Being at *Pera* right againſt the Hoſpital of the Fathers of the Holy Land, whoſe ſole Buſineſs at *Conſtantinople* is to take care of the Affairs of the holy Places. The Cordeliers were Curates at *Galata* for 400 Years, but their Church is converted to a Moſque, call'd by the *Franks* the Moſque of *St. Francis*, and by the *Turks* the Moſque of *Valide* the preſent Sultaneſs, who has contributed to the rebuilding of it. The Church was loſt purely by the fault of the *Italian* Monks, who lived a moſt irregular Life: they ſold by retail Wine and Brandy, a moſt abominable Trade in the eye of a *Turk*. They have fondly inſerted in the Letters-patent

of

of its Foundation, *That they have converted a Place of Scandal and Infamy, into a Houſe of God.* The Cordeliers at preſent are withdrawn to *Pera*, where they receive their Pariſhioners in a Room of their Houſe, which they have turn'd into a Chapel: their Superior is Vicar to the Patriarch of *Conſtantinople*, who is uſually a Cardinal.

One taſtes in *Galata* a ſmatch of Liberty, not to be found elſewhere throughout the *Ottoman* Empire. *Galata* is as it were *Chriſtendom* in *Turky*: Taverns are tolerated, and the *Turks* themſelves refrain not from 'em, but freely reſort thither to take a chearful Glaſs. The Fiſh-market is worth ſeeing, and ſurpaſſes that on the other ſide the Port going to *St. Sophia*: this of *Galata* is a long Street, furniſh'd on both ſides with the fineſt Fiſh in the world.

You go up from *Galata* to *Pera*, which is as it were its Suburb, and was formerly confounded under the ſame Name. [*l*] *Pera* is a *Greek* Word, ſignifying *beyond*; and the *Greeks* of *Conſtantinople*, when they are minded to go beyond the Port, ſtill uſe this word, which has been taken by Strangers for the whole Quarter. This Quarter, including *Galata* and *Pera*, is call'd [*m*] *Perea* by *Nicetas*, by *Gregoras*, by *Pachymerus*, and plain *Pera* by other Authors; but at preſent *Pera* is diſtinguiſh'd from *Galata*, and is preciſely nothing but the Suburb ſituated beyond the Gate of that Town. The *Greeks* in like manner call Paſſage-boats *Peramidia* [*n*], and the *Franks* by Corruption *Permes*. The Situation of *Pera* is perfectly charming: from it you have a View of the whole Coaſt of *Aſia*, and of the Grand Signior's Seraglio. The Ambaſſadors of *France*, *England*, *Venice*, and *Holland* have their Palaces

[*l*] Πέρα, trans, ultrà. [*m*] Περαία. [*n*] Πέραμα, *Transfretation, Paſſage over Sea:* περαμιδία, *Tranſport-ſhip.*

in

in *Pera:* the Ambaſſador of the King of *Hungary* (for under that Title, and no other, the Emperor ſends him) thoſe of *Poland*, and of *Raguſa*, are lodg'd in *Conſtantinople*. We have already taken notice of the Palace of *France*, the Chapel whereof is ſerv'd by Capuchin Fryars, who are likewiſe the Teachers of certain young Lads the King ſends thither to learn the *Turkiſh*, *Arabian*, and *Greek* Languages, that they may afterwards ſerve for Interpreters to the *French* Conſuls in the Ports of the *Levant*. The foreign Merchants have their Houſes and Ware-houſes in *Pera*, as well as in *Galata*, promiſcuouſly with the *Jews*, *Greeks*, *Armenians*, and *Turks*. There's a Seraglio in *Pera*, where are brought up the *Children of the Tribute*, *i. e.* ſuch as have been choſen out by the Grand Signior's Officers from among the *Greeks* in *Europe*, to ſerve about the Perſon of his Highneſs after they are made *Muſſulmen*, and are inſtructed in the neceſſary Exerciſes. This Cuſtom being diſcontinu'd, the Seraglio runs to decay.

From *Pera* you go down to *Topana*, another Suburb, juſt as you enter the Canal of the *Black Sea:* here ſuch as have a mind to divert themſelves on the Water, uſually take Boat. Nothing is ſo agreeable as the Amphitheatre form'd by the Houſes of *Galata*, *Pera*, and *Topana*, running from the tops of Hills as far as the Sea. *Topana* is ſomewhat leſs than either of the other. *Mezomorto*, who was Captain-baſhaw in 1701, built a handſom Seraglio here. A hundred Paces from the Sea ſtands the Arſenal or Foundery for Cannon, call'd *Topana* in *Turkiſh:* it is a Houſe cover'd with low Domes, and has given its Name to the whole Quarter. The *Turks* caſt very good Cannon: they uſe good Stuff, and obſerve a juſt Propor-

tion; but their Artillery is as plain as poſſible, without the leaſt Ornament.

The *Turks* are no Draughts-men, they have no Notion of Drawing, nor ever will, being forbid by their Religion to deſign any manner of Figures; and without Figures the Taſte can't be form'd, either in Sculpture or Painting: the *Turks* therefore are never the better for thoſe Antiquities they have up and down among 'em. There are but two Obeliſks and ſome few Columns at *Conſtantinople*, beſides ſome Bas-reliefs at the Seven Towers. The Obeliſks are in a place call'd *Atmeidan*, [*o*] mention'd before to have been the antient Hippodrome, or Running-place for Horſes: the *Turks* have done little more than tranſlate the Name of it, for *At* in *Turkiſh* ſignifies a Horſe, and *Meidan* a Place: it is about 400 Paces long, and 100 wide.

Every *Friday*, for the moſt part, when Service is over at the Moſques, the young *Turks* that pretend to Feats of Activity, get together at this Place, well dreſs'd and handſomly mounted; where they divide themſelves into two Companies, at each end one. On giving a Signal, a Horſeman ſtarts from each ſide, and runs full ſpeed with a long kind of Dart in his Hand: the Excellency of their Performance conſiſts in throwing this Dart and hitting their Adverſary, or in avoiding the Blow: their Motion is inconceivably ſwift, and their Dexterity and Addreſs on horſeback miraculous.

[*p*] The Obeliſk of Granate or *Thebaick* Stone is ſtill in the *Atmeidan*: it is a four-corner'd Pyramid, of one ſingle Piece, about fifty Foot high, terminating in a Point, charg'd with Hieroglyphicks now unintelligible: a Proof however of its being very antient, and wrought in *Egypt*.

[*o*] Codin. & Glycas. [*p*] Τετράπλευρον μονόλιθον.

By

By the *Greek* and *Latin* Inſcriptions at the Baſe we learn, that the Emperor *Theodoſius* caus'd it to be ſet up again, after it had lain on the Ground a conſiderable time: the Machines which were made uſe of in rearing it, are repreſented in Bas-relief. [q] *Nicetas*, in the Life of St. *Ignatius*, Patriarch of *Conſtantinople*, obſerves, that this Obeliſk had at its top [r] a brazen Pine-apple, which was thrown down by an Earthquake.

Hard by are ſeen the Remains of another Obeliſk with four Faces, built with different Pieces of Marble [s]: the tip of it is fallen, and the reſt can't long continue: this Obeliſk was cover'd over with brazen Plates, as is apparent from the Holes made to receive the Pegs that faſten'd 'em to the Marble. Theſe Plates were certainly ſet off with Bas-reliefs and other Ornaments, for the Inſcription at the bottom ſpeaks of it as a Work altogether marvellous. *Bondelmont*, in his Deſcription of *Conſtantinople*, makes the other Obeliſk to be 24 Cubits high, and this 58: perhaps it ſupported the brazen Column of the three Serpents. The Inſcription tranſlated, is as follows: *The Emperor* Conſtantine *now reigning*, *Father of* Romanus, *the Glory of the Empire, has made much more wonderful than it was before, this admirable ſquare Pyramid, which Time had deſtroy'd, and which was crouded with ſublime Things; for the incomparable Coloſſus was at* Rhodes, *and this ſurprizing Work here.*

It is not known what were theſe ſublime Things, nor what relation there was between this Work and the Coloſſus of *Rhodes*, unleſs their being both wonderful in their kind. In ſhort, 'tis a perfect Riddle.

The Column of the three Serpents is no better known: it is about fifteen Foot high, form'd by

[q] Nicetas Paphlag. [r] Χαλκῆν σφαίριον. [s] Coloſſus ſtructilis.

three Serpents turn'd ſpirally like a Roll of Tobacco; their Contours diminiſh inſenſibly from the Baſe as far as the Necks of the Serpents, and their Heads ſpreading on the ſides like a Tripos, compoſe a kind of Chapiter. Sultan *Mourat* is ſaid to have broke away the Head of one of 'em: the Pillar was thrown down, and both the other Heads taken away in 1700, after the Peace of *Carlowitz*. What's become of 'em, no body can tell; but the reſt has been ſet up again, and is among the Obeliſks, at like diſtance from each other. This Column of Braſs is of the very earlieſt, ſuppoſing it brought from *Delphos*, where it ſerv'd to bear up that famous golden Tripod, which the *Greeks* after the Battel of *Platea* found in the Camp of *Mardonius*. This Tripos, *Herodotus* ſays [*t*], was borne on a brazen three-headed Serpent: it was conſecrated to *Apollo*, and placed near the Altar in his Temple of *Delphos*. *Pauſanias*, General of the *Lacedemonians* at the Battel of *Platea*, was for expreſſing this piece of Gratitude to that God. [*u*] *Pauſanias* the Grammarian, who was of *Cæſarea* in *Cappadocia*, and who in the ſecond Age publiſh'd a fine Deſcription of *Greece*, takes notice of this ſame Tripod: After the Battel of *Platea*, ſays he, the *Greeks* made a Preſent to *Apollo* of a golden Tripod ſtanding on a brazen Serpent. It is by no means unlikely this ſhould be it; for beſides that *Zozimus* and *Sozomenes* affirm, the Emperor *Conſtantine* caus'd the *Delphick* Tripods to be brought thither, *Euſebius* relates, that this Tripod ſo tranſported, did ſtand on a Serpent folded ſpirally.

Such as will have theſe Serpents to be Taliſmans, have ſome colour for ſo thinking, from the *Byzantines* praying *Apollonius Thyanæus* to drive away the Serpents and Scorpions, as *Glycas* writes.

[*t*] Lib. 9. [*u*] Pauſan. Phocaic.

'Twas

'Twas a common Trade with *Appollonius* to repreſent in Braſs the Figures of ſuch Creatures as he pretended to expel: for the ſame *Glycas* writes [*u*], that he erected a brazen Scorpion in *Antioch*, in order to deliver that City from Scorpions.

In the Street call'd *Adrianople*, they ſhew'd us the burnt Column; and well may it be call'd ſo, for 'tis ſo black and ſmoke-dry'd by the frequent Fires that have happen'd to the Houſes thereabouts, 'tis no eaſy matter to find out what 'tis made of. But upon a narrow Inſpection, it appear'd to be Porphyry Stones, the Junctures hid with Copper Rings. 'Tis thought *Conſtantine*'s Figure ſtood on it. By the Inſcription [*x*] we learnt, *That that admirable Piece of Workmanſhip was reſtored by the moſt pious Emperor* Manuel Commenes. *Glycas* [*y*] reports, that towards the Cloſe of the Reign of *Nicephorus Botoniates*, who was ſhaven and put into a Cloiſter, *Conſtantine*'s Column was ſtruck with Thunder, and that this Column ſupported the Figure of *Apollo*, then call'd by that Emperor's Name.

The Column call'd *Hiſtorical*, is not of ſo valuable Stuff, it being only plain Marble; but 'tis remarkable for its height, which is 147 Feet; and for its Bas-reliefs, which are well deſign'd for thoſe Times: 'tis pity the Fire has ſo disfigur'd 'em: they repreſent the Victories of the Emperor *Arcadius*; the conquer'd Towns appear under the ſhape of Women, whoſe Heads are crown'd with Towers: the Horſes are finely done; but the Emperor is ſitting in a kind of Elbow-chair, in a Fur-gown, not unlike a Judge. The *Labarum*, or Imperial Standard, is over his Head, held by two Angels, with the Device of the Chriſtian Emperors, [*z*] *Jeſus Chriſt is Conqueror*. As for

[*u*] Annal. Glyc. part. 3. [*x*] Τὸ θεῖον ἔργον, &c.
[*y*] Annal. part. 1. [*z*] I. X. NIKA.

Marcian's Column, tho' it be of Granate, it is not much enquired after: it does more honour to Meſſieurs *Spon* and *Wheeler*, who firſt diſcover'd it, than to *Tatianus*, who erected it: it may have been the Urn wherein that Emperor's (*Marcianus*) Heart was put. 'Tis ſomewhat ſtrange this Column eſcaped the Curioſity of M. *Gilles*, in his exact Deſcription of *Conſtantinople*: it ſtands in a private Court-yard, cloſe by the Street call'd *Adrianople*, near the Baths of *Ibrahim* Baſhaw.

After well obſerving this Street, the longeſt and broadeſt of any in the City, the next Walk uſually is the Bazars or Bezeſtins, Places like our Changes for ſelling fine Wares of all ſorts. The old and new Bazar ſtand pretty near each other: they are large ſquare Buildings, cover'd with Domes ſupported by Arches and Pilaſters. In the old one there is but little fine Merchandize: [z] it was built in 1461. Here they ſell all ſorts of Weapons, eſpecially Sabres; and likewiſe Horſe-harneſs, ſome of which are enrich'd with Gold, Silver, and precious Stones. The new Bazar is repleniſh'd with all manner of Merchandize; and tho' there's none but Goldſmiths Shops, yet they ſell Furs, Veſts, Carpets, Stuffs of Gold and Silver, Silk, Goats-hair; nor is it without Jewels and China Ware. They are now repairing it: it will be much more lightſom than before: there will be Apartments for Officers that have the guard of it, and go their rounds Day and Night. The Goods are well ſecured in theſe Places, the Gates ſhut betimes. The *Turks* retire to their own homes in the City, but the *Chriſtian* and *Jewiſh* Merchants croſs the Water, and return the next Morning.

The Market for Slaves of both Sexes is not far off: here the poor Wretches ſit in a melancholy

[z] Ducas, Hiſt. Byz. cap. 45.

Poſture.

Poſture. Before they cheapen 'em, they turn 'em about from this ſide to that, ſurvey 'em from top to bottom, put 'em to exerciſe whatever they have learnt; and this ſeveral times a Day, without ever coming to any Agreement. Such of 'em, both Men and Women, to whom Dame Nature has been niggardly of her Charms, are ſet apart for the vileſt Services; but ſuch Girls as have Youth and Beauty, paſs their time well enough, only they often force 'em to turn *Mahometans*. The Retailers of this Human Ware are the *Jews*, who take good care of their Slaves Education, that they may ſell the better: their choiceſt they keep at home, and there you muſt go, if you'd have better than ordinary; for 'tis here, as 'tis in Markets for Horſes, the handſomeſt don't always appear, but are kept within Doors. Theſe *Jews* teach their beautiful She-ſlaves to dance, ſing, play on Inſtruments, and every thing elſe that may inſpire Love. Sometimes they marry very advantageouſly, and feel nothing of Slavery: they have the ſame liberty in their Houſes as the *Turkiſh* Women themſelves.

Nothing is ſo pleaſant, as to ſee inceſſantly coming from *Hungary*, *Greece*, *Candia*, *Ruſſia*, *Mengrelia*, and *Georgia*, Swarms of young Wenches deſign'd for the Service of the *Turks*. The Sultans, the Baſhaws, and the greateſt Lords often chuſe their Wives among 'em.

The Women whom Fortune allots to the Seraglio, are not always the beſt diſpos'd of: 'tis true, a poor Shepherd's Daughter may come to be a Sultaneſs, but then what numbers of 'em are neglected by the Sultan! After the death of the Sultan, they are ſhut up for the reſt of their Days in the old Seraglio, where they pine themſelves away, unleſs ſome Baſhaw courts 'em. This old Seraglio, which ſtands hard by Sultan *Bajazet*'s

Moſque, was built by *Mahomet* II. Here are confined theſe poor Women, to bewail at leiſure the Death of a Prince, or that of their Children, whom the new Sultan often cauſes to be ſtrangled: 'twould be a Crime to ſhed a Tear in the Seraglio where the Emperor reſides; on the contrary, every body ſtrives to expreſs their Joy for his Acceſſion to the Throne.

The great Square near the Moſque of Sultan *Bajazet*, is the place where the Mountebanks and Jugglers with their Cups and Balls play their Tricks. We had not time to ſee them, nor a thouſand other things beſides. We endeavour'd, but to no purpoſe, to ſee the [*a*] *Caſtle of the Seven Towers*, ſituated at the farther end of the Town toward the main Land and the Sea of *Marmara*. Every body knows this Caſtle took its Name from thoſe ſame Towers cover'd with Lead. 'Tis a kind of Baſtile or Priſon for Perſons of Diſtinction; but 'tis aſſured they admit no Strangers to ſee it, ſince the Chevalier *de Beaujeu*, who was there confined, found means to eſcape. He had made ſuch conſiderable Captures on the *Turks*, that the Grand Signior reveng'd himſelf on the Head of the Governor, by cauſing it to be ſtruck off. The gilded Gate, which was the moſt conſiderable of *Conſtantinople* under the *Greek* Emperors, is within this Priſon-wall. In the time of the *Greek* Emperors there was at this Gate a kind of Caſtle call'd the [*b*] *Round Caſtle*. [*c*] *Cantacuzenus*, who was Emperor for ſome time, lets us know that he render'd it almoſt impregnable by adding new Fortifications, which were demoliſh'd by *John Paleologus*, his Son-in-law,

[*a*] Επταπύργιον. Yedicoulé, ſeptem Turres, ἡ Ακροπολις τῆς χρυσῆς πόρτης, Επτα Γυλαδες. [*b*] Κυκλόβιον ἢ κασέλλιον ςρόγγυλον. Theophan. Cedren. [*c*] Cantacuz. lib. 4. cap. 40. & 41.

who

who thruſt him into a Monaſtery: *Bajazet* mean while threatening to beſiege the Town, *Paleologus* ſtrengthen'd with new Works the gilded Gates; but ſcarce had they finiſh'd 'em, [*d*] when *Bajazet* by his Menaces made 'em demoliſh 'em. If this Sultan had not had *Tamerlane* upon his Hands, he had certainly beſieged and taken *Conſtantinople*; for *Paleologus* was too weak to hinder it. [*e*] The Conqueſt of this City was reſerv'd for *Mahomet* II. 'twas he that put the Caſtle in the condition 'tis now in. For ſecuring his Treaſure, he added three Towers to thoſe that were at the gilded Gate, and caus'd it to be wall'd in: theſe three Towers are within the compaſs of the City, for the ſide the gilded Gate is of, looks towards the Country. The Place is pentagonal, but not large, and has no Ditch on the ſide of *Conſtantinople*.

We had a mighty deſire to ſee the Bas-reliefs of this Gate. M. *Spon* aſſures us, there are three principal ones: *Phaeton*'s Fall is repreſented on the firſt; the ſecond ſhews *Hercules* dragging *Cerberus*; and the third *Venus* lighted by *Cupid*'s Torch, ſurveying the Beauties of an *Adonis* ſleeping: but we prefer'd the March of the Grand Viſier to all theſe. Such Strangers as cannot make a long ſtay in *Conſtantinople*, would be to blame, did they neglect to ſee this Spectacle: we were dazled with it. The Ceremony laſted half a Day: we had a full View of it in the *Adrianople* Street at a private Houſe. All the Baſhaws of the Empire that were then at *Conſtantinople*, accompany'd the Prime Viſier on horſeback, all whoſe Domeſticks were gallantly mounted and richly habited: the other Viſiers aſſiſted in it with their Beglerbeys and the Sangiacks, who on ſuch Occaſions are obliged to march with all their Officers

[*d*] Ducas cap. 4, [*e*] Idem, cap. 48. Chalcocondyl. lib. 10. Leuncl. Pand. Turc. num. 139.

and

and Domeſticks. The Agas fail not to appear, nor any Profeſſors of the Law, who have buſineſs with this Lieutenant-general of the Empire: 'tis indeed a Triumph in reſpect to him. You ſee the fineſt Horſes of all the *Levant* cover'd with Houſings ſweeping along the Ground, [*f*] embroider'd with Gold and Silver ſo ſubſtantially, as to ſerve for many Generations; the other part of the Harneſs beſet with precious Stones. The Variety of Turbants and Caps is extremely delightful. Sabres, Quivers, Arrows, long Darts, Veſts, Fur-gowns, *&c.* exceed all deſcription. The only thing I diſliked, was the Officers, inſtead of Piſtols, carrying at their Saddle-bow huge Leather Bottles [*g*], pyramidally ſhaped, which they fill with Water every Spring they come at.

Theſe Cavalcades are much more ſplendid, you may well believe, at ſuch times as the Sultan is there in perſon. And yet I can't help thinking the Kings of *France* would make a better figure than what I'm deſcribing, would they but order the whole Royal Family, and all the Lords of the Court, to attend them, whenever they went to the Army, or a Progreſs: but every Country has its Cuſtoms, and the *European* Princes are not uſed to travel in ſuch State.

Not long after this, the Ambaſſador did me the honour to permit me near him, when he had Audience of the Grand Viſier, who was under his Tents four Miles from the Town, on the Road to *Adrianople*. Nothing ſurpriz'd me ſo much as theſe portable Houſes: they are prodigiouſly magnificent, rich, large, beautiful; the Proportions, Deſign, Ornaments, every thing is admirable. His Excellency being in that of the Viſier, ſat down on a Stool, the Viſier on a Sopha, his Officers on the right and left, the Jani-

[*f*] Σύγμα, Aurum ductile. [*g*] Mataras.

zaries

zaries in Rows along the Walls; we, who were of the Ambaſſador's Train, form'd a good thick Column behind his Stool. A reſpectful Silence was obſerv'd throughout; the Druggermans on both ſides did their Duty, and when they had explain'd their Maſter's Intentions, every body departed without the leaſt Ceremony.

I had alſo the honour to accompany Monſieur the Ambaſſador in ſome Viſits: he was attended by thoſe of our Nation, very neatly dreſs'd and well mounted. As we paſs'd by the Tent of *Maurocordato*, his Excellency, after the uſual Civilities, was pleas'd to preſent me to him. *Maurocordato* is a very ingenious Man, and tho' a *Greek* by Nation and Religion, has been promoted to the Office of Counſellor of State. He was born at *Scio*, and ſtudy'd Phyſick at *Padua*, where he took the Degrees of Doctor in that Faculty: he has writ a Treatiſe of Reſpiration and of the Motion of the Heart. Having much Genius, and underſtanding Medicine better than the generality of thoſe who pretend to it in the Seraglio, he ſoon was taken notice of. He not long after laid aſide the Practice of Phyſick for certain Reaſons, and reſolv'd to make the moſt of his Knowledge in Languages, of which he has attain'd a great Maſtery. As he is well inform'd in foreign Affairs, and no ſtranger to the Intereſts of the Princes of *Europe*, he met with a thouſand Opportunities of ſhewing his Capacity, and in a few Years came to be chief Interpreter to the Grand Signior. He made himſelf ſo neceſſary in the laſt War with *Germany*, that he was appointed Plenipotentiary at the Peace of *Carlowitz*; and that this Character might ſit the better on him, he was made a Counſellor of State. He has a good ſhare of Wit, and a very promiſing Phyſiognomy; and has accordingly attracted the

Confidence

Confidence of the chief Lords of the Court, and of the Sultan himſelf, on account of his Qualifications in Politicks and Medicine. He ſeem'd to me to be one that would temporize in the Practice of that Science; and own'd to me that he was an Admirer of the Boldneſs of the *European* Phyſicians, but that he was too old to imitate them, and alter his own Method. I ſaid, that in *Europe* we enter'd into the true Mind of *Hippocrates*, and endeavour'd to lay hold of thoſe precious Moments that offer'd themſelves in acute Diſtempers; that the illuſtrious M. *Fagon*, firſt Phyſician to the Emperor of *France*, had happily taught us to exert our utmoſt Diligence in every Inſtance recommended by that famous *Greek*, in ſuch Caſes as required diſpatch; and that therefore we made uſe of Remedies unknown to him, and all the *Greeks* that concern'd themſelves in Medicine; and inſtead of that formidable Hellebore, Thymelea, and other Purgatives, that are attended with ugly Accidents, we ſerv'd ourſelves of Caſſia and Manna, and Preparations of Antimony, which root out the Cauſe of the moſt dangerous Maladies, without begetting freſh Symptoms. How do you manage as to bleeding, aſk'd he? I told him we often practis'd it, both before and after the Evacuations I had been ſpeaking of, according as the Caſe requir'd: adding, that it was a Secret we were indebted to the ſaid M. *Fagon* for, in order to avoid Inflammations that ſometimes ſucceed ſtrong Purgings. He expreſs'd himſelf to be ſatisfy'd with this Method.

From Medicine we paſs'd to Botany. His Head running ſolely upon Politicks, he wonder'd I came ſo far only to hunt for new Plants; and his Surprize increas'd, when I aſſur'd him that the Royal Garden at *Paris* abounded with greater numbers: for he had never ſeen any but that of *Padua*, where

where they won't be at the charge of ſuch Enquiries. I added, that in my ordinary Lectures in the Royal Garden I once a Year demonſtrated above 3000 Plants in ſix Weeks time, excluſive of ſuch as could not then be ſhewn, becauſe not in their ſeaſon. *Theophraſtus* and *Dioſcorides*, I told him, would be ſtrangely aſtoniſh'd (were they alive again) to behold ſuch a prodigious Collection of Plants, as is to be ſeen in our Gardens, many of which they knew nothing of. We came afterwards to talk about the *Greek* Tongue: he with a Smile ſaid, we were in the wrong to pretend to teach them how to pronounce it, and that he ſhould be glad to hear my Opinion of that matter. I refer myſelf intirely to you, cry'd I, ſince you ſpeak *Latin* ſo well, and have ſo carefully read *Cicero*. That great Man, you know, had been at *Athens* and *Rhodes*; and it is highly probable, he pronounc'd the *Greek* Tongue as it uſed to be pronounc'd in *Greece*: why ſhould he write it *Delos* and *Demoſthenes*, if the *Greeks* pronounc'd it *Dilos* and *Demoſthenis*? He did not altogether diſapprove this Reflection; then aſk'd me if I had met with many Medals in my Voyage through the *Archipelago*: I anſwer'd I had not, but that I was well enough pleas'd with ſome Inſcriptions I had ſeen. After the uſual Civilities, we parted: he made me promiſe to ſee him again after my Return out of *Aſia*, and made a Tender of his Service with the utmoſt Complaiſance. I thank'd his Excellency for procuring me an Interview with ſo great a Man. I have ſince underſtood, that he had like to have loſt his Life in the Alterations that happen'd on the death of *Feſouilla* Mufti, who was knock'd on the Head, dragg'd through the Streets of *Adrianople*, and caſt into the River. *Maurocordato*, who was in his Confidence, found means to conceal himſelf,

and

and ſecure moſt of his Effects. There's nothing permanent at the *Ottoman Porte:* it is a Wheel that's inceſſantly turning. The Abbot *Michaelis* has writ me from *Conſtantinople*, that *Maurocordato* was return'd to Court, as much in eſteem as ever.

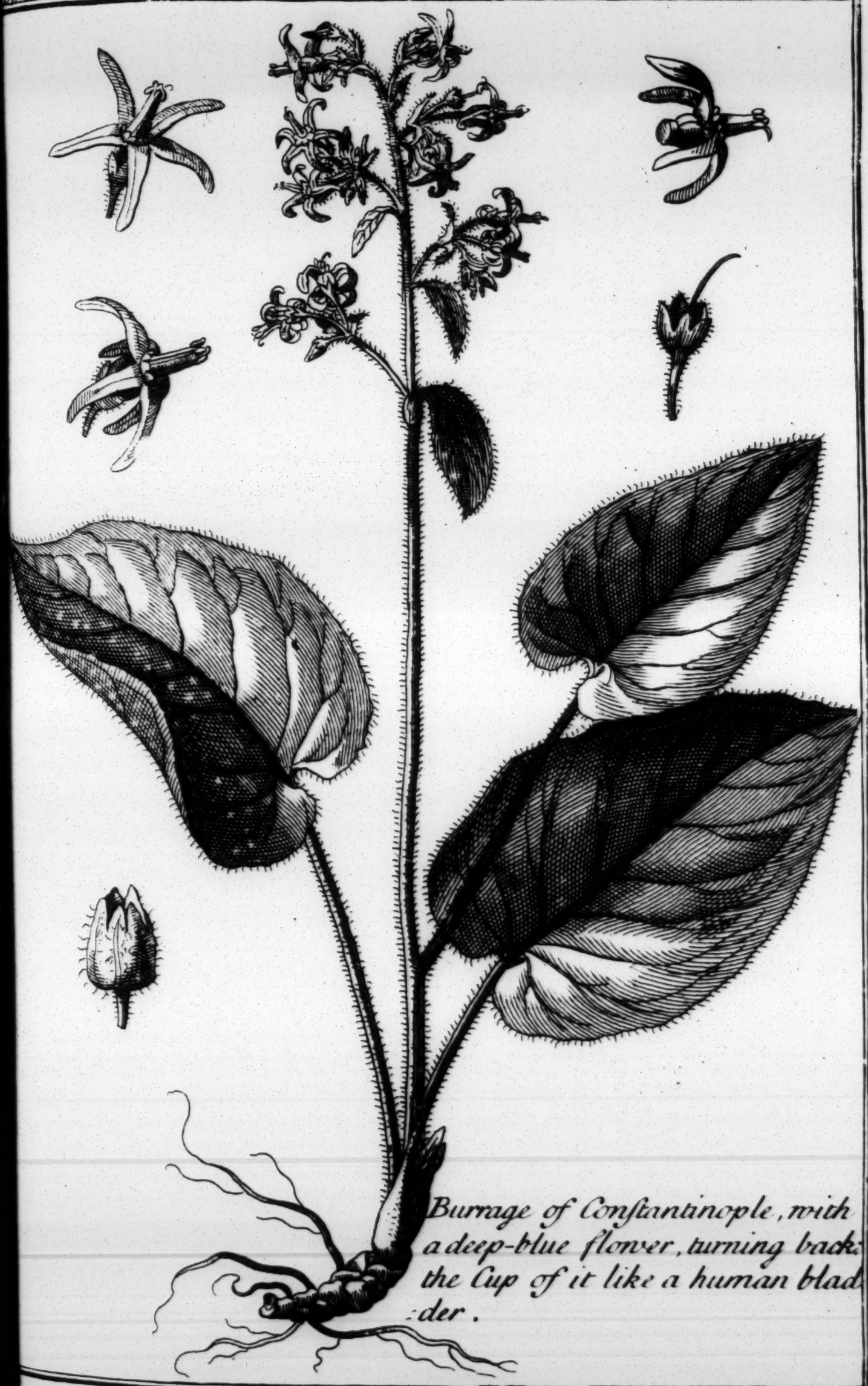
If we made no Diſcoveries in *Conſtantinople* with relation to Antiquities, we however met with ſome ſcarce Plants for the Embelliſhment of the Royal Garden, unknown to all that had travell'd the *Levant* before us: the Antients themſelves have made no mention of what Plants grow about this great City. Tho' they ſtruck Medals [*b*] to *Bacchus* and *Geta* with huge Bunches of Grapes, ſome of which Medals are in the King's Cabinet; yet the Wine about *Conſtantinople* is none of the beſt, nor was ever reckon'd otherwiſe. This Country is fertile in fine Plants, but Monſieur the Marquiſs *de Ferriol* having propos'd to us to take a Journey to *Trebiſond*, and improve the opportunity of the Departure of *Numan Cuperli*, Baſhaw of *Erzeron*, who was going thither by the way of the *Black Sea*, we thought of nothing but preparing ourſelves for that Journey. His Excellency procur'd us the Baſhaw's Protection, nor was he himſelf diſpleas'd to have ſome Phyſicians in his Company. But before I quit *Conſtantinople*, your Lordſhip will give me leave to ſend you the Deſcriptions of ſome rare Plants we met with at the very Gates of that City.

Borrago Conſtantinopolitana, flore reflexo, cæruleo, calyce veſicario. Corol. Inſt. Rei Herb. 6.

Its Root is as big as one's little Finger, about four or five Inches in length, blackiſh without, fleſhy, accompany'd with Fibres of the ſame colour, which are about half a Foot long, whitiſh within, fill'd with a clammy Humour. It puts forth Leaves about half a Foot long, and about

[*b*] BYZANTIΩN.

four



Burrage of Constantinople, with a deep-blue flower, turning back the Cup of it like a human bladder.

B L



Symphytum
Constantinopolitanum
Borraginis folio et
facie, flore albo Tournf.
Inst Rei herb. 7.

four or five Inches wide, picked at the Ends, but at their Baſe divided into two round Ears; theſe Leaves are ſupported on a Pedicule or Stalk ſeven or eight Inches long, rounded on the back, hollow'd pipe-wiſe on the other ſide, whitiſh, diſtributing itſelf into many thick Nerves, extending to the very edges; theſe Leaves are beſides pale-green, rough, and ſtudded with ſmall Tumours; they taſte flat and mucilaginous, as do the Roots. The Stalk is a Foot high, ſolid, rough, hairy, two or three Lines thick, branchy below, garniſh'd with ſmall Leaves like the other, but no more than two Inches long to one and a half broad. The Flowers grow at the top of the Branches: they are very ſleek, and of a pale-red colour: each Flower is eight or nine Lines diameter, ſtanding on a Stalk near half an Inch long, ſwelling behind like a Bladder, whitiſh, and hardly a Line broad. This Flower, which is a ſky-blue, is divided into five parts diſpos'd like a Wheel, a Line broad, turning back, obtuſe at the point: from the middle of the Flower, which is whitiſh, tho' the reſt is blue, ariſe five Chieves or Threds three Lines long, hairy at their Baſe, white likewiſe, each charg'd with a blue Apex. The Cup is cut into five Points, hairy; and from its Center ariſes a Piſtile or Pointal ſquare, ſurmounted by a purple Thred, half an Inch long: this Cup dilates into a Bladder, four or five Lines diameter, half an Inch long, angulous, briſtling up with Hairs a Line and a half long: the Piſtile turns to a Fruit with four Seeds, each of which bears the figure of a Viper's Head, but are no more than a Line long, ſhining, bright-green at firſt, afterwards blackiſh.

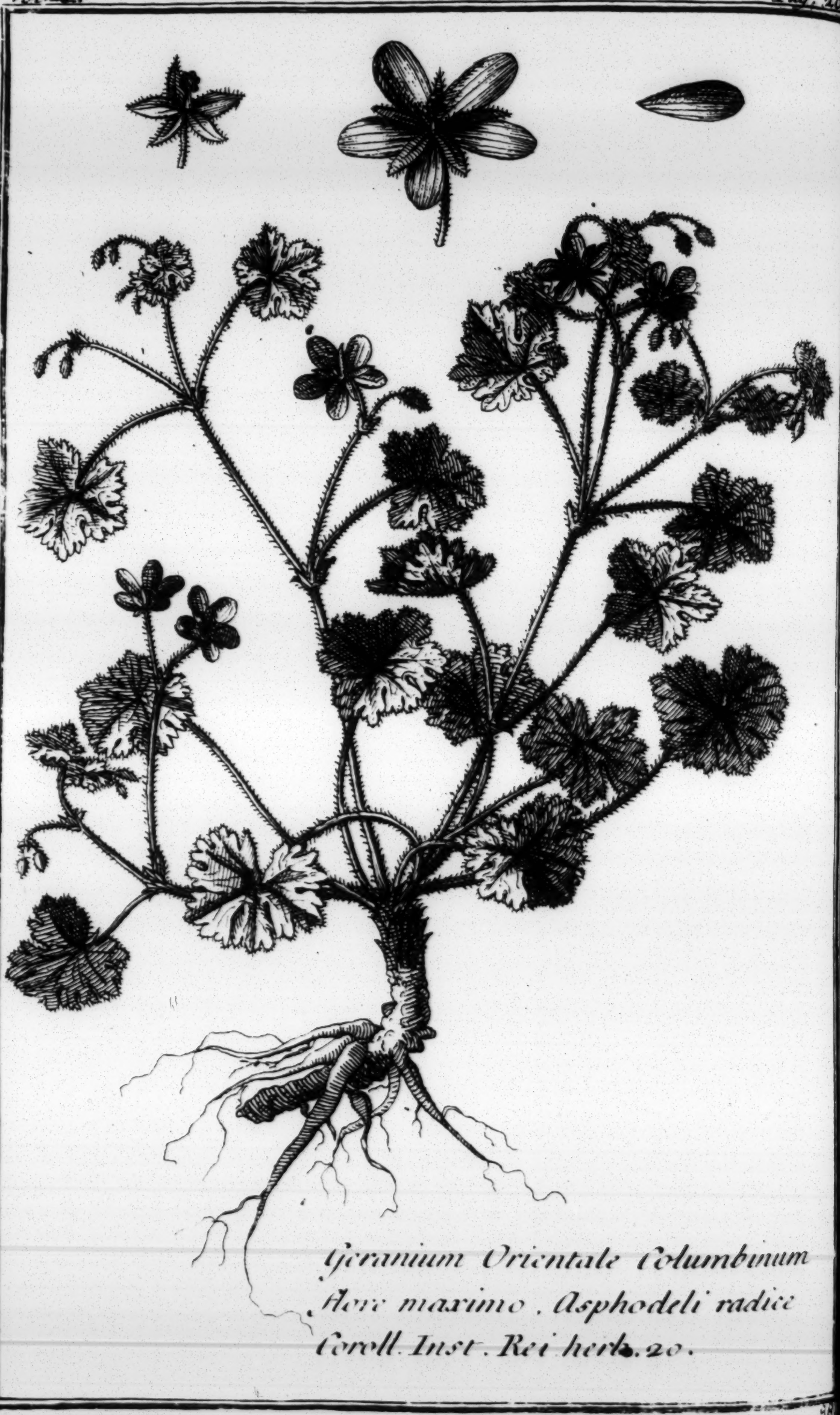
Symphytum Conſtantinopolitanum, borraginis folio & facie, flore albo. Corol. Inſt. Rei Herb.

Its

Its Root is half a Foot long, five or ſix Lines thick, divided into large Fibres, hairy, whitiſh within, cover'd with a black Skin, ſlender, and as it were chapt. Its Stalks are upwards of a Foot in height, and about four Lines thick, pale-green, moderately hairy, full of Juice, as is alſo the reſt of the Plant; hollow, unequally channel'd, attended with Leaves diſorderly placed, like thoſe of Burrage: the undermoſt are four or five Inches long, two Inches and a half broad, terminating in an Oval, pointed, pale-green, of a flat mucilaginous taſte like its Root, ſuſtain'd by a Stalk about three Lines broad at firſt, guttering on one ſide, rounded on the other: theſe Leaves are ſmall, as they are nearer the main Stem of the Plant. From their Boſoms ſpring little Bunches of other Leaves, and the Branches are ſubdivided into ſmall Sprigs, generally charg'd with a couple of ſmall Leaves, in the midſt whereof are ſome white Flowers, rang'd like a Scorpion's Tail, and blowing ſucceſſively one after another: each Flower is a Pipe bending downwards, about ſeven Lines long: half of this Flower which is out of the Cup, widens itſelf like a Bell, about three Lines in the Opening, ſhallowly cut on the edges into five points; the other half of the Flower is inclos'd in the Cup, and is but a Line diameter. From within the Cup, where it begins to dilate, ariſe five Leaves, white, a Line and a half long to a quarter broad at their Baſe; and from their Junctures or Boſoms (Arm-pits, the Author calls 'em) ariſe five Stamina of the ſame colour, a Line high, with Apices: the bottom of the Pipe is perforated by the Piſtile, which is ſurmounted by a very fine Thred about eight Lines long. The Cup is another Pipe about four Lines long, hairy, cut into five parts. The four Embryos of the Piſtile turn

to

B L



Geranium Orientale Columbinum flore maximo, Asphodeli radice Corall. Inst. Rei herb. 20.

to ſo many Seeds, form'd like a Viper's Head: we ſaw 'em before they were ripe.

All the Meadows about *Conſtantinople* are fill'd with a beautiful ſort of *Crain's-beak*, which I have call'd by the Name of *Geranium Orientale, columbinum flore maximo, Aſphodeli radice.* Corol. Inſt. Rei Herb. 20. for it is found in ſeveral other places of the *Levant*.

Its Root is like a Cluſter of *French* Turnips, about two Inches and a half long, fleſhy, brittle, ſtiptick, reddiſh within, brown without, about three Lines thick, tapering to a point, delicate and hairy. The Body of this Root, which generally lies athwart, and is ligneous when the Plant is old, produces ſome Stalks eight or nine Inches high, one Line thick, pale-green, hairy; thoſe towards the bottom of the Plant lying flat on the Ground, the others riſing up; garniſh'd with Leaves two and two at each Knot, exactly like thoſe of the *Crain's-beak* call'd *Pidgeon's-foot*. They have a Pedicule three Inches long, fine, hairy. The Flowers grow along the Branches, and ariſe out of the Boſoms of the Leaves, which, as they grow nearer the tip, diminiſh: theſe Flowers blow one after another, are ſuſtain'd by ſome Tails ordinarily fork'd, three or four Inches long: each Flower conſiſts of five Leaves, diſpos'd in form of a Roſe, half an Inch about, three Lines broad, round, faint purple. From their Center grows a Piſtile two Lines high, ſurmounted by a purple Tuft: the Stamina are white, very fine to feel, and the Apices yellowiſh. The Cup conſiſts of five Leaves four Lines long, picked, pale-green, ſtreak'd, diſpos'd like a Star: the Fruit was not forward enough to be capable of a deſcription.

As we paſs'd through the Herb-market, we bought two or three Bunches of Berries of the

yellow-fruited Ivy: they grow as common here as the ordinary Ivy at *Paris*, and the *Turks* uſe them in Cauteries. The Antients apply'd them to a nobler purpoſe; for *Pliny* affirms [*i*], that it was conſecrated to *Bacchus*, and deſtin'd to crown the Poets with. Its Leaves, as that Author obſerves, are of a brighter green than thoſe of the common Ivy [*k*]. *Dalechamp* has not well deſcribed it: I am apt to think the two ſorts differ in nothing but the Colour of their Fruit. Might not the Seed of the *red-fruited Holm* produce Stocks with yellow Fruit? Has not the ſame thing been obſerv'd of the Species of *Elder?* Time will diſcover, whether the Ivy we are ſpeaking of, is the common Ivy, only vary'd: this laſt is not ſcarce about *Conſtantinople*, and the Stocks which have rais'd the Seed from the yellow ſort in the Royal Garden, have hitherto been all of 'em like the Stocks which raiſe Seed from the black: their Leaves are corner'd, and one can hardly perceive any difference. *Dioſcorides* ſeems to have treated both Species as a variety of the ſame.

I obſerv'd the Fruit of the former to be in large Bunches, two or three Inches Diameter, compos'd of ſeveral Berries ſpherical, tho' ſomewhat angulous, four Lines thick, ſomewhat flat before, and mark'd with a Circle, whence ariſes a Point half a Line high. The Skin, which is fillamot, incloſes three or four Berries, each two Lines and a half long, white within, greyiſh, vein'd black, and ſet off with ſmall riſings without: they have no taſte, and are ſhaped like a ſmall Kidney. The Fleſh that covers theſe Berries is at firſt ſweetiſh, afterwards it ſeems mucilaginous.

[*i*] Hiſt. Nat. lib. 16. cap. 34. Dioſc. lib. 2. cap. 210. & noth. 166. [*k*] Hedera Dionyſios. *C. B.*

Pliny

Pliny has taken all he ſays of this Plant out of *Theophraſtus* and *Dioſcorides*, who have only given a confus'd Account of Ivy: that which they deſcribe with white Leaves and white Fruit, I never ſaw: it muſt have been in *Greece*. As for the *Thracian* Ivy, mention'd by them, we met with ſome Stocks of it on the Borders of the *Black Sea*. No wonder the *Bacchantes* heretofore made uſe of the Ivy to adorn their *Thyrſi* and Head-dreſſes, ſince all *Thrace* is cover'd over with it.

I can't hold from adding to theſe Plants a very pretty [*k*] Flower, with which they garniſh'd the Diſhes at our Ambaſſador's Table: I had before ſeen it in *Portugal*. Its Root conſiſts of two Tubercules, fleſhy, roundiſh, dingy white, full of a clammy inſipid Humour: the biggeſt is an Inch diameter, the other is as it were wither'd: both are nothing but hairy Threds. Its Stalk riſes to about half a Foot, two or three Lines thick, wrapt in a few Leaves alternately, the Sheaths whereof lie on one another, and afterwards dilate themſelves into Leaves like thoſe of the Fower-de-lys, ſhining, ſleek, vein'd, pointed, two or three Inches long to one broad: thoſe neareſt the Flowers are not by a great deal ſo big, but much more picked. Theſe Flowers form a Bunch at the Extremity of the Stalk: each Flower has ſix Leaves, five whereof, which are upright, make a kind of purple Coif, ſtreak'd; the three outward ones are near half an Inch long, the two inward ones are narrower and ſhorter, but very ſharp-pointed: the under Leaf is biggeſt of all, and is the Ornament of the Flower; for it gives it in a manner the figure of a Butterfly that's upon the wing. This Leaf terminates above in a ſmall Neck ſurmounted by a deep purple Head;

[*k*] Orchis Orientalis & Luſitanica, flore maximo, Papilionem referente. *Corol. Inſt. Rei Herb.* 30.

behind it ends in a Tail or Spur, whitiſh, four Lines long: the reſt is like a Ruff about an Inch broad, curl'd on the edges, above half an Inch high, white, very prettily ſtreak'd with purple Veins. The Pedicule of the Flower is four Lines long, to one and a half thick: it twiſts ſpirally, is pale-green, and at laſt comes to be a Capſula like a ſmall Lanthorn, half a Foot long to three Lines broad, conſiſting of ſtiff Stalks, which admit as many membranous reddiſh Pannels, whoſe lower Surface is charg'd with a Velvet Band, which is nothing but a Down of very ſmall Seeds, like the Sawings of Wood. The Flower is without ſmell, and appears towards the end of *April*: the whole Plant has a flat clammy taſte.

There are many other fine ſorts of *Orchis* at *Conſtantinople*, but can't be propagated in Gardens, they delighting in nothing but the Air of the Fields. 'Tis not ſo with the Renunculuſſes, which are perpetually multiplying, and acquiring new Beauties from the Hands of the Curious. For ſome Years paſt the *Turks* have been careful to cultivate theſe ſorts of Flowers. *Cara Muſtapha*, he who miſcarry'd before *Vienna*, is ſaid to have brought Renunculuſſes firſt in faſhion. This Viſier, to amuſe his Maſter *Mahomet* IV. who extremely loved Hunting, Privacy, and Solitude, inſenſibly inſpired him with a Fancy for Flowers; and underſtanding that the Renunculuſſes were what he was moſt pleas'd with, he wrote to all the Baſhaws throughout the Empire, to ſend him Roots and Seeds of the fineſt ſorts they could lay Hands on. The Baſhaws of *Candia*, *Cyprus*, *Rhodes*, *Aleppo*, *Damaſcus* outdid all the others in making their court to him. From thence came thoſe admirable Species of Renunculuſſes, which are to be ſeen in the fine Gardens of *Conſtantinople* and *Paris*. The Seeds which were ſent to the

Viſier,

Viſier, and thoſe propagated by private Men, produced vaſt Varieties. The Ambaſſadors prided themſelves in ſending them to their reſpective Maſters: in *Europe* they were rectify'd by Culture. M. *Malaval* contributed not a little thereto at *Marſeilles:* he furniſh'd *France* with 'em, and *France* all foreign Countries. Except Pinks and July-flowers, we have no fine Flowers but what originally come from the *Levant*. A Virtuoſo of *Paris*, one M. *Bachelier*, brought from thence in 1615 the firſt *Indian* Cheſtnut-tree and double Anemonies. The Tuberoſes, the Hyacinths, Narciſſus, Flower-de-lyſſes, came from the ſame Country, but have been rectify'd in our Gardens. There are Cantons in *France* very proper for the multiplication of certain Flowers. They raiſe in *Normandy* double Jonquils, and very beautiful Anemonies: the Climate of *Toulouze* is extremely agreeable to theſe ſorts of Flowers. Now I am upon the Topick of Anemonies, there goes a Story of a certain Lawyer, to whom M. *Bachelier* had refus'd to communicate the Seed of theſe fine Anemonies; which when he could obtain neither for Friendſhip, nor Money, nor by way of Truck, a Fancy took him to go and viſit M. *Bachelier*, with three or four of his Friends who were in the Plot: he order'd his Lacquey, who bore the Train of his Gown, to let it drop on ſome Pots that were in ſuch an Alley: in theſe Pots were the Anemonies he wanted, and their Seed was ready to fall. They walk'd a good while, and talk'd about the Times: as ſoon as they were come to the very Spot of Ground, a merry Gentleman of the Company began a Story which engaged the whole Attention of M. *Bachelier*; and at the ſame time the Lacquey, who was no Fool, let fall his Maſter's Train: the Anemony-ſeeds having a downy Coat, ſtuck to the

Gown, which the Boy ſoon gather'd up again, and the Company went forward. The Virtuoſo took leave of M. *Bachelier*, and went his ways home, where he carefully pick'd off the Seeds which had ſtuck to his Robes: he ſow'd 'em the ſame Day, and they produced very beautiful Flowers.

The Garden of the *French* Palace at *Conſtantinople* is at preſent well kept: it has a Terrace, from whence may be diſcover'd the Plains of *Aſia*, but there's no need to ſtretch the View ſo far: the Ambaſſador cauſes to be cultivated within his own Walls the fineſt Orange-trees, Renunculuſſes, Anemonies, and all ſuch Flowers as are beautiful and agreeable in their Seaſons.

I can't conclude this Letter better, than by a Relation of what paſs'd at the Audience M. *de Ferriol* had of the Grand Viſier, and at that which was prepared for him at the Grand Signior's: a Perſon of Quality, who had the honour to be preſent at it, communicated to me the following Account.

Relation of what happened at M. de Ferriol's *Audience of the Prime Viſier,* &c.

The King's Ships the *Bizzarre* and the *Aſſeuré* came to anchor in the Port of *Conſtantinople* the eleventh of *December* 1699; the ſame Day the Ambaſſador was complimented on his happy Arrival by the Secretaries of the ſeveral Ambaſſadors, and by Prince *Tekeli*. Next Day his Excellence landed, and ſent his chief Interpreter to the Grand Viſier, to notify his Arrival. Some Days after, this Miniſter ſent to compliment him by *Maurocordato* the Father, Counſellor of State, and chief Interpreter to the *Porte*: the Audience was fix'd for the 25th of *December*. That Day being come, M. *de Chateauneuf Caſtagnieres*, the former Ambaſſador, and M. *de Ferriol*, departed from the

French

French Palace half an Hour after Twelve, M. *de Chateauneuf* on the right, and the new Ambaſſador on the left, preceded by their Houſhold, and follow'd by a dozen Gentlemen who had waited on M. *de Ferriol* to *Conſtantinople:* all of the *French* Nation attended them. The March was perform'd very orderly to the Sea-ſide, where the two Ambaſſadors, who alone rode on Horſe-back, alighted, and were received by ſixty Officers belonging to the Sea, who embark'd with all the reſt for *Conſtantinople* on Caicks prepared for them. When the Ambaſſadors paſs'd by the King's Ships, they were ſaluted with 21 Shot from each Ship.

The Grand Viſier had ſent two Horſes richly harneſs'd for the Ambaſſadors, and threeſcore for the Gentlemen, Officers, Guards-marine, and the Retinue of M. *de Ferriol:* this Number had not been ſufficient for ſo great a Train, but his Excellence had caus'd to be brought above fifty to the Port, and all the *French* Merchants had ſent theirs. The Cavalcade began with fourſcore Janizaries, whom the Grand Viſier had order'd to they Key; then follow'd the Domeſticks of the Ambaſſadors; thoſe of M. *de Chateauneuf* on the right, and thoſe of M. *de Ferriol* on the left. M. *de Ferriol*'s twenty five Footmen were cloth'd in Liveries trebly laced, the middle gold, the other ſilk. Half a dozen Janizaries belonging to M. *de Chateauneuf*, and as many to M. *de Ferriol*, walk'd with their Caps of Ceremony before the Druggermans. A dozen Gentlemen, and the Chancellor of M. *de Ferriol*, preceded the Ambaſſadors: theſe Gentlemen were ſo magnificently habited, that the *Turks* confeſs'd they never ſaw any thing like it. The Chiaoux Bachi, who came to receive his Excellency, march'd immediately before the Ambaſſadors; and Meſſieurs *de Cour*

and *de Broglio*, Captains of the King's Ships, follow'd at the head of the Officers and Guard-marine, who march'd two and two, according to their Rank. The *French* Merchants clos'd the whole, in the ſame Order. The Company was ſo numerous, there was hardly room enough for 'em in both Courts of the Viſier; yet was every thing ſo orderly, that when the Ambaſſadors enter'd, the Janizaries and the Chiaoux made a Lane for them to paſs. The twelve Gentlemen, with M. *de Ferriol*'s Chancellor, were alighted from their Horſes, to expect the Ambaſſadors at the bottom of the Stair-caſe: they follow'd into the Audience-chamber, as did alſo the Sea-officers. The Ambaſſadors took their Seats on low Stools which were placed on the Sopha, M. *de Chateauneuf* on the right, and M. *de Ferriol* on the left: all the reſt ſtanding.

The Grand Viſier, with his Cap of Ceremony, came in as ſoon as the Ambaſſadors were placed, and ſat him down at the Corner of the Sopha, which is the Place of Honour. M. *de Chateauneuf* ſpoke firſt, telling the Viſier, that the King had choſen M. *de Ferriol* to ſucceed him: then M. *de Ferriol* preſented him a Letter from his Majeſty, which he put into the Hands of the chief Chancellor, who was ſtanding at the Viſier's Elbow, together with the chief Officers of the Empire. M. *de Ferriol* caus'd that Miniſter to be told, That the King his Maſter had with Pleaſure heard that his Highneſs had committed the principal Affairs of the Empire to a Perſon of his Underſtanding; and that he made no doubt, but he would contribute his utmoſt to maintain the Union and Correſpondence, which had been ſo long ſettled between the two Empires. After this Compliment, they brought in ſome Sweetmeats, and a couple of Diſhes of Coffee for the

Ambaſ-

Ambaſſadors, and then preſented the Sherbet and Perfume. The Viſier caus'd M. *de Ferriol* to be aſk'd how long it was ſince he left *France*: *Maurocordato* reported in *Latin* to M. *de Ferriol* what it was the Viſier aſk'd him: M. *de Ferriol* anſwer'd in the ſame Tongue. Then they diſtributed very rich Veſts to M. *de Ferriol* and M. *de Chateauneuf*: thoſe which were given to the Officers of their Retinue were worth five or ſix Sequins apiece. After this Diſtribution, the Ambaſſadors roſe from their Seats, and went out of the Chamber of Audience: they were follow'd in an orderly manner, and when they got on Horſeback, M. *de Ferriol* took the right, as did his Houſhold; M. *de Chateauneuf* put himſelf on the left with his: the reſt of the Train obſerv'd the ſame Order as in coming. The Streets were crouded with Spectators. The Ambaſſadors reimbark'd, after M. *de Ferriol* had thank'd the Lieutenant of the [*l*] Chiaoux Bachi for accompanying him with his Chiaoux. The Ambaſſadors Canoe was ſaluted by the Ships as before; and when they landed, they proceeded in the ſame Order to their Palace, and took leave of each other in the firſt Court. Next Day M. *de Ferriol* ſorted his Preſents to be ſent on the Morrow to the Grand Viſier: there was a very large and richly-ornamented Glaſs; a great Pendulum, with the Dial-plate mark'd in the *Turkiſh* manner: the reſt conſiſted of Veſts, a dozen whereof were made of the fineſt Stuffs of Gold and Silver that are wrought at *Lyons*, the other of the fineſt *Engliſh* Cloth.

The 31ſt of *December* the Grand Signior caus'd the Ambaſſador to be acquainted he ſhould have

[*l*] *The Chiaoux-bachi comes himſelf to receive Ambaſſadors, but in their Return back he deputes his Lieutenant to accompany them.*

Audience

Audience the fifth of *January*. M. *de Ferriol* diſpos'd himſelf for it, and the Night before ſent to the Seraglio the Preſents deſign'd for the Grand Signior: they are uſually carry'd before the Ambaſſador when he is going into the Audience-room.

The fifth of *January*, 1700, M. *de Ferriol* by break of Day ſet out from his Palace, preceded by his Houſhold, accompany'd by twelve Gentlemen of his Retinue, and all thoſe of the *French* Nation. At the Strand he found the two Commandants of the King's Ships, and thirty Officers or Guards-marine, named by M. *Bidaud* to attend him. The Ambaſſador embark'd on his Canoe, and was follow'd by the whole Company in ſeveral Caicks. The Chiaoux Bachi waited for his Excellency on the Wharf towards *Conſtantinople*, with the Janizaries of the Port, and ſixty of the Grand Signior's Horſes: that deſign'd for the Ambaſſador was richly harneſs'd. The March began by ſix Janizaries of his Excellency's Family, as many Valets de Chambre, twenty five Footmen in Liveries, and half a dozen Eſtafiers in *Turkiſh* Habits marching before and about his Horſe: the Drogmans or Interpreters came after his Domeſticks, and next to them the twelve Gentlemen. The Chiaoux Bachi, preceded by his Chiaoux, went immediately before M. *de Ferriol*, becauſe when he was about to take the right Hand, his Excellency bid him go to the left, unleſs he would rather walk before; which was what he choſe to do. The Ambaſſador was follow'd by the Officers of the Marine, walking two and two according to their Rank: all of the *French* Nation did the like. They paſs'd the firſt Court of the Seraglio on horſeback, but had notice to diſmount at the Gate of the ſecond. His Excellency alighting from his Horſe,

was

was received by eight Capigis, who led the way to the Hall of the Divan.

At the Entrance of the ſecond Court 4000 Janizaries, who were crouded up to the Wall on the right, on a ſudden ſcamper'd away, to go ſeize the Pots of Rice which were placed for them at ſome diſtance off. His Excellence enter'd the Hall of the Divan at the ſame time that the Grand Viſier did the like by another Door. After mutual Salutation, he ſat him down on the place that was prepar'd for him, and the Grand Viſier on a Bench, with three Viſiers at his right Hand, and the two Cadileſquers at his left. Some Cauſes were firſt heard, and Petitions diſpatch'd; after which they brought Water to the Ambaſſador to waſh with, as likewiſe to the Grand Viſier, but in different Baſons; that preſented to his Excellency was of Silver, the other Copper. Water was alſo carry'd to the Viſiers, Captains of the King's Ships, and all thoſe that were to dine at the five Tables ſpread in the ſame Hall. None but the Ambaſſador eat with the Grand Viſier, the Captains of Ships with the Viſiers, the two Cadileſquers eat alone, and ſix Perſons named by his Excellence at two other Tables with the principal Officers of the Empire. The five Tables were ſerv'd alike with upwards of thirty Diſhes each, which were brought in one after another, and taken away again almoſt as ſoon.

Tho' the *Turkiſh* Diſhes are very different from ours, his Excellency, in reſpect to the place, neglected not to taſte of every thing: after Dinner, Water was again brought to waſh with.

Maurocordato, the Father, and the Sieur *Fonton*, chief Druggerman to the King, ſerv'd as Interpreters all Dinner-time. There was a grated Window over the Ambaſſador's Table, at which his Excellency perceiv'd the Grand Signior now

and

and then taking a look. Orders being now brought for admitting the Ambaſſador: there was brought into the Hall of the Divan a Looking-glaſs, which his Excellency was to give his Highneſs. The Glaſs was 89 Inches deep to 62 wide: all the Company were ſurpriz'd at it, and the Grand Signior ey'd it through the Grate where he uſually is during the holding of the Divan. The Looking-glaſs was brought to the Door of the Hall of Audience, together with a Pendulum far exceeding that preſented to the Grand Viſier, as likewiſe an admirable Piece of Clock-work, which, beſides the Hours and Minutes, exhibited the Motion of the Moon, the Degrees of Cold and Heat, and the Variations of the Seaſons. More than this, there were twenty Veſts of very rich gold Stuffs, and a world of other Veſts made of the fineſt *Engliſh* Cloth. The Preſent appear'd ſo magnificent, that the Grand Viſier caus'd the Ambaſſador to be aſk'd whether it was the King's or his own: he reply'd, it was a Preſent from himſelf.

The Grand Viſier wrote to his Highneſs, to know if they ſhould introduce the Ambaſſador: the *Telkidgi* [*m*], who carry'd the Letter, brought back the Grand Signior's Anſwer in writing, which having firſt kiſs'd and mov'd to his Forehead, he caus'd to be read: which done, the proper Officers led his Excellency to a certain place of the Court, where they diſtributed threeſcore and ten Veſts among his Retinue: the Ambaſſador receiv'd him ſitting on a Bench cover'd with ſcarlet Cloth. Hitherto every thing was done according to the Rules, and his Excellency could not but be highly delighted with the Honours he had received; but as they were moving into the Grand Signior's Apartment, the Chiaoux Bachi,

[*m*] Telkidgi *is an Officer that carries the Letters which paſs between the Prime Viſier and the Grand Signior.*

who

who was gall'd at the Ambaſſador's refuſing him the right Hand in the March, went and inform'd *Maurocordato*, who was at his Excellency's Elbow, that he perceiv'd the Ambaſſador had his Sword on, and that none were ſuffer'd to enter the Grand Signior's Chamber arm'd. *Maurocordato* was for conniving at it, the rather for that the Ambaſſador's Sword was cover'd with his [*n*] Caftan; but the Chiaoux Bachi threatening to acquaint the Grand Viſier, he could not avoid ſpeaking to his Excellency, and told him, with ſome reluctance, apparent in his Viſage, that he could not ſee the Grand Signior with any Weapon about him, and therefore begg'd he would lay aſide his Sword, which the Chiaoux Bachi had juſt now happen'd to caſt his Eye on. The Ambaſſador reply'd, that in wearing a Sword he did no more than had been practis'd by M. *de Chateauneuf*; and that the Sword being part of a *Frenchman*'s Habiliment, nay the chief part, he would not relinquiſh it. This Diſpute was carry'd to the Grand Viſier, who was ſtill in the Hall: he ſent word to the Ambaſſador, that he muſt not ſee the Grand Signior with a Weapon about him. His Excellency again quoted the Example of M. *de Chateauneuf*, and ſaid it did not become him to behold ſo great a Prince as his Highneſs, without having on every Ornament the *French* Habit conſiſts of. The Conteſt laſted a full Hour, *Maurocardato* carrying the Meſſages to and fro: at laſt the Grand Viſier propos'd to the Ambaſſador, that if he would quit his Sword, the Grand Signior would write a Letter to the King in his excuſe. His Excellency anſwer'd, there needed no Excuſe, for he would not commit the Fault. The Grand Viſier reply'd, he would give an Atteſtation, ſign'd by himſelf and all the Grandees of

[*n*] Caftan *or* Veſt.

the

the Empire, by way of Aſſurance, that no Ambaſſador whatever, for the future, ſhould ſee the Grand Signior with Arms about him. The Ambaſſador reply'd, that the *Porte* might alter its Ceremoniale for time to come, and that then it would be the Affair of his Succeſſors, and of all the other Nations; but that they ſhould not begin with him to take from Ambaſſadors the Honours they were in poſſeſſion of; and that he having the honour to be the chief of Chriſtian Ambaſſadors, if he were to give any Rules, it ſhould be to enlarge their Privileges inſtead of yielding to have 'em diminiſh'd. The Grand Viſier caus'd his Excellency to be told, that if he perſiſted to keep his Sword, he muſt not ſee the Grand Signior, who was come fifteen Leagues off, on purpoſe to give him Audience. The Ambaſſador made anſwer, he ſhould count it a very great Misfortune; but as great a Felicity as it was to ſee his Highneſs, he would not purchaſe it at the price of the King his Maſter's Glory, nor by proſtituting the Character he was honour'd with. The Grand Viſier added, that no Ambaſſador ever ſaw the Grand Signior with Arms about him. His Excellency reply'd, that M. *de Chateauneuf* was a Man of Honour, and that he would not preſume to impoſe on the King his Maſter; that he was ſurpriz-ed they ſhould pick ſuch a Quarrel with him, but proteſted he would ſooner part with his Life than his Sword. *Maurocordato* not knowing what to do, deſir'd M. *de Ferriol* to take counſel of the *French* Officers. His Excellency anſwer'd, that in ſuch Things as concern'd the Glory of the King his Maſter, he was the ſole Interpreter of his Will. *Maurocordato* went again to the Grand Viſier, and returning to the Ambaſſador, told him he would kindle a Fire that would not be eaſily extinguiſh'd, and that he would be the

Cauſe

Cauſe of ſome great Misfortune. So much the worſe for the weakeſt, reply'd M. *de Ferriol*; yet I ſhall not relinquiſh my Sword but with my Life, the Honour of my Character being faſten'd to it. Then the Grand Viſier ſent the oldeſt of the Capigis-bachis to tell the Ambaſſador, that it was attempting an Innovation in the Ceremoniale, and that they could aſſure him they never had ſeen any Ambaſſador take Audience of the Grand Signior with his Sword on. M. *de Ferriol* reply'd, that M. *de Chateauneuf* was at leaſt as worthy to be believ'd as they. The Janizary-aga came afterwards with the principal Officers of his Corps, to aſſure the Ambaſſador, that tho' he was a General Officer of the chief Militia of the Empire, he never enter'd arm'd into the Grand Signior's Chamber; no, not the Grand Viſier himſelf, tho' his Highneſs's Lieutenant. M. *de Ferriol* reply'd, that the Grand Viſier and he were Subjects, and ſo the Law was made for them; but as for himſelf, having the honour to repreſent the Perſon of a great Prince, he was not in the ſame ſtate of Dependence. The two Cadileſquers came in their turn, and after them the Viſiers of three Horſe-tails, and all the Officers of the *Porte*, to try if they could prevail on the Ambaſſador; but he was immoveable. The Grand Viſier, who was inform'd of all that paſs'd, fancy'd he could by Stratagem obtain what he was not able to compaſs by Argument: he therefore ſent to let the Ambaſſador know it was high time for him to go take his Audience. The Ambaſſador aſk'd whether it ſhould be with his Sword on: they anſwer'd, yes. So on he march'd, and being come to the Door of the Grand Signior's Apartment, he turn'd his Head to look for the fifteen Perſons he had named to follow him into his Highneſs's Chamber, to pay their Obeiſance

iſance according to Cuſtom. To his great ſurprize he ſaw but ſix: the Chiaoux and Capigis-bachis had ſtopt the reſt at the Door of the great Arch leading to the Audience-hall. The Ambaſſador then began to ſuſpect they had ſome Deſign upon him; ſo, being determin'd to loſe his Life in maintenance of what he had ſaid and done, he clapt his left Hand on his Sword, holding in his right the King's Letter to the Grand Signior: two Capigis-bachis took him under the Arm, as is the Cuſtom; mean while up comes a third, of gigantick ſtature, who ſtooping down laid violent hold of the Ambaſſador's Sword, to force it from him; but not being able to do it, the Ambaſſador enraged gave him ſuch a Salute with his Right-hand and Knee, that he threw him four Paces off; and then call'd out to *Maurocordato*, *Is it thus you violate the Law of Nations?* After which, ſeeing the Capigi-bachi, whom he had ſpurn'd, making towards him again, he by main force broke from the two other Capigis-bachis, who ſtill had him by the Arm; and then half drawing his Sword, he aſk'd *Maurocordato* aloud, *Are we Enemies, or how? Maurocordato* ſeem'd perfectly aſtoniſh'd, and had not a Word to ſay. M. *de Ferriol* made no doubt but things would be carry'd to the laſt extremity; but in that Moment appear'd at the Door of the Grand Signior's Apartment, the Capi-aga, or chief of the white Eunuchs, who making a Sign with his Hand not to commit any violence upon the Ambaſſador, drew near him, and ſaid, that if he would enter without his Sword, he ſhould be welcome; but that if he perſiſted to wear it, he might return back to his Palace. M. *de Ferriol* reply'd, he neither could nor would part with his Sword; and ſo went his ways, leaving his Caftan at the Door, and order'd all thoſe of his Retinue to do the like; which they

they did, putting them into the Hands of an Officer of the Grand Signior's: this paſs'd without giving any Subject of Complaint.

The Ambaſſador being got near the great Gate, the Grand Viſier ſent word to the Sieur *Fonton*, to come and take back the Preſents his Excellency had brought: which was accordingly done. M. *de Ferriol* believ'd there would be no Ceremony in his Return; but yet he found the Grand Signior's Horſes, the Chiaoux, and the Janizaries, who accompany'd him to the Sea-ſide in the ſame Order as had been obſerv'd in going to the Seraglio. There were infinite Swarms of People in the Streets and at the Windows, every body being perſuaded the Ambaſſador had taken his Audience; and when he arrived at the Sea-ſide, he put himſelf into his Canoe, which as it paſs'd by the King's Ships, was ſaluted by 42 Cannon-ſhot. M. *de Ferriol* being return'd to his Palace, caus'd ſeveral Tables to be ſpread for the King's Officers, and all of the *French* Nation, whom he treated with exceeding Magnificence.

It muſt not be forgot, that *Maurocordato* affected all along to hold in hugger-mugger the Negociation of the Sword, and therefore talk'd to M. *de Ferriol* in Whiſpers; but as it was an Affair of Uſage and Juſtice, the Ambaſſador continually anſwer'd aloud, to the end that the ſeveral Foreigners who were preſent out of curioſity, might hear what paſs'd.

It was known ſome Days afterwards, that the Grand Signior chid the Grand Viſier for expoſing him to ſo diſagreeable a Scene; telling him he might have foreſeen it. The laſt Action of the Grand Viſier was generally condemn'd, for going to circumvent the Ambaſſador, and take his Sword from him by foul Means: the *Turks* themſelves could not but cry ſhame on it.

M. *de Ferriol*'s Preſence of Mind in all his Anſwers, and his firm Reſolution, were admir'd by all that were Witneſſes thereof.

It may not be amiſs here to obſerve to our Merchants, how advantageous it is to 'em, to have at *Conſtantinople*, in the Perſon of the Ambaſſador, a natural Judge, and one not to be appeal'd from, in all civil and criminal Caſes that may happen among 'em.

By the 24th and 43d Articles of a Treaty made *May* 26, 1604, between *Henry* the Great and Sultan *Achmet* I. Emperor of the *Turks*, it was ſtipulated, That the Ambaſſadors and Conſuls of our Nation ſhould diſtribute Juſtice to ſuch Merchants and Traders as were his Majeſty's Subjects, according to their own Laws and Cuſtoms, without the Cognizance of any *Turkiſh* Officer whatever. Upon which, as I have been inform'd, in 1673 there being a Suit between the Sieur *Fabre* and the Sieurs *Gleyſe* of *Marſeilles*, it was determin'd by a definitive Sentence of M. *de Nointel*, then Ambaſſador at the *Porte:* but the Sieurs *Gleyſe* pretending to get this Decree revers'd in the Courts of *Provence*, it was on the contrary confirm'd by an Arret of Council from above, dated *Sept.* 1, 1673, in the following Terms.

EXTRACT *of the Regiſters of the Council of State.*

'THE King in Council confirms the Judg-
'ments paſs'd by the Sieur *de Nointel*
'the 4th of *December*, 1671, and the 2d and 18th
'of *July*, 1672. Orders the ſame to be exe-
'cuted according to their Form and Tenor;
'and in conſequence, his Majeſty has made void
'and of no effect the Judgment given by the

'Lieutenant

'Lieutenant of the Admiralty of *Marſeilles* the '12th of *November* laſt, and every thing that 'follow'd thereupon; forbidding him to take 'any Cognizance of the Diſpute between the 'ſaid *Gleyſe* and *Fabre*: nor are the ſaid *Gleyſe* 'to make any farther or other Proceedings on 'the ſaid Account, upon pain of 3000 Livres 'Forfeiture, beſides Coſts and Damages. Done 'in the King's Council of State, held at *Briſac* 'the firſt Day of *September*, 1673. Collated. 'Sign'd COLBERT. *Vera Copia*, LAUTHIER.'

I am, MY LORD, *&c.*

LETTER VI.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

Of the Government and Polity of the Turks.

IF you had not taken a Reſolution to make theſe Papers, I ſend you, publick, I ſhould be ready to entertain you with a world of things, which you know much better than myſelf; but as you have oblig'd me to communicate to the Publick an Account of the State of the *Levant*, I believe you will not be diſpleas'd, that I inſert in the Letters I have the Honour to write to you, ſeveral things which are not generally known, or which have receiv'd ſome Change ſince the laſt Relations: I ſhall alſo endeavour to explain the true Cauſes of thoſe Alterations: but it will be neceſſary firſt, to lay open, as I may ſay, the Foundations of the Empire of the *Turks*, and diſcover the Principles upon which their Government is eſtabliſh'd.

Thoſe who do not reflect on the Original of this Empire, diſcern at firſt ſight, that the *Turkiſh* Government is extremely ſevere, and almoſt tyrannical; but if we conſider that it began in War, and that the firſt *Ottomans* were, from Father to Son, the moſt formidable Conquerors of their Age, we ſhall not be ſurpriz'd, that they ſet no other Limits to their Power, than merely their Will.

Cou'd it be expected, that Princes, who ow'd their Greatneſs ſolely to their Arms, ſhould diveſt themſelves of their Right of Conqueſt, in favour of their Slaves? It is natural for an Empire, which

which is founded in a time of Peace, and the People of which make choice of a Chief to govern them, to be mild and gentle, and the Authority of it may, in a manner, be divided and ſhared; but the firſt Sultans owing their Promotion purely to their own Valour, and being full of Maxims of War, affected to have a blind Obedience, to puniſh with ſeverity, and to keep their Subjects under an Inability to revolt; and, in a word, to be ſerv'd only by Perſons who ſtood indebted to them for their Fortune, and whom they could advance without Jealouſy, and cruſh without Injuſtice.

Theſe Maxims, which have continued among them for four Centuries, render the Sultan abſolute Maſter of his Empire. In poſſeſſing the whole Revenues of it himſelf, he does but enjoy the Inheritance of his Anceſtors; and if he has an abſolute Power of Life and Death over his People, he regards them only as the Iſſue of his Forefathers Slaves. His Subjects alſo are ſo intirely perſuaded of the ſame Opinion, that they make no Reſiſtance, but ſubmit to the firſt Order which is ſent to take away their Life or their Goods; and by a refin'd piece of Policy it is infus'd into them in their very Cradle, that this Exceſs of Obedience is rather a Duty of Religion, than a Maxim of State. Under the Force of this Prejudice, the prime Officers of the Empire themſelves conclude it to be the higheſt good Fortune and Glory to end their Days by the Hand or Order of their Lord. But the Savages of *Canada* are more eaſy and compos'd under this Circumſtance than the *Turks*; for without reading *Epictetus*, or the *Stoicks*, they naturally account Death a great Good, and deride us, who lament thoſe who are appointed to die: they ſing alſo in the middle of the Flames, and the quickeſt

Pain affects them very little, becauſe they are fill'd with the Hope of entring upon a happier Life.

The Grand Signior is ador'd by his Subjects, and wins them to him by the ſlighteſt Favours; for they have no Poſſeſſions, but what they hold of him. His Empire extends from the *Black Sea* to the *Red Sea:* he has the better part of *Africa*, is Maſter of all *Greece*, and even to the Frontiers of *Hungary* and *Poland*; and, in ſhort, can boaſt, that his Predeceſſors, or their Grand Viſiers, have beſieged the Capital of the Weſtern Empire, and have left only the Gulph of *Venice* between their Dominions and *Italy*. After this, would any Man believe there have been Sultans, who have liv'd only on the Income of the Royal Gardens belonging to the Empire, tho' even at preſent theſe Revenues amount but to an indifferent Sum? and that ſeveral have liv'd by the Labour of their own Hands? and that at *Adrianople* are ſhewn the Tools Sultan *Morat* us'd in making Arrows, which he ſold for his own Profit in the Seraglio? The Courtiers, it is likely, paid dear enough for their Emperor's Work. One is very far from ſeeing the ſame Frugality now-a-days in a Prince's Palace.

For fear of being ſurpriz'd in an unguarded Poſture, the Sultans have provided a Bulwark for themſelves and their Succeſſors, by inſtituting a formidable Militia, which is kept on foot as well in time of Peace as of War. The Janizaries and the Spahis balance the Power of the Prince in ſuch a manner, as abſolute as it is, that they have ſometimes had the Inſolence to demand his Head; and they depoſe Emperors, and create new ones more eaſily, than the *Roman* Soldiers did of old. This is a Curb upon the Sultans, and reſtrains their Tyranny.

The

The Revenues of the Emperor are partly fix'd, and partly caſual. The fix'd are the Cuſtoms, the Capitation impos'd upon the *Jews* and the *Chriſtians*, the Exciſe upon all the Produce of the Soil, and the annual Tributes which the Cham of *Tartary* the Leſs, the Princes of *Moldavia* and *Wallachia*, the Republick of *Raguſa*, and one part of *Mengrelia* and *Ruſſia* pay in Gold; to which muſt be added five Millions of Livres return'd from *Egypt:* for of twelve Millions furniſh'd by that ſpacious Kingdom in Sequins coin'd upon the Spot, the Pay of the Soldiers and Officers conſumes four; and three more the Grand Signior ſends to *Mecha*, for an uſual Preſent, to maintain the Expences of the Religious Worſhip, and of filling the Ciſterns of *Arabia* with Water, which are on the Road where the Pilgrims paſs.

The Treaſurers of the Provinces receive the Duties of their ſeveral Diſtricts, and defray all the Charges by Aſſignments from the Port. Theſe return the Money which is in their Hands, every three Months to the Treaſurers of the Empire, who are accountable to the Grand Viſier for what they receive from the Provinces.

The caſual Revenues of the Grand Signior conſiſt in Inheritances: for, according to the Laws of the Empire, the Prince is Heir both to great and ſmall, to whom he hath given Penſions during their Life; and in like manner to the Soldiers, if they die without Children. If only Daughters are left, he receives two Thirds of the Eſtate; not out of the Fiefs, for they belong naturally to the Prince; but out of the Lands independent of the Fiefs; as of the Gardens, the Farms, the Caſh, the Moveables, and of the Slaves, the Clothes, Horſes, *&c.* The Relations dare not offer to alienate any part of the Eſtate, for there are Officers eſtabliſh'd to look after it; and if

they ſhould attempt it, the whole would be forfeited to the Sultan.

The Spoils of the great Men of the *Porte* and the Baſſa's riſe to an immenſe Sum, and make it impoſſible to know the Amount of the Grand Signior's Revenues. Very often he does not ſtay for their dying a natural Death, or give them time to conceal their Treaſure; but their Gold, and Silver, and Jewels, and their Heads are carry'd at once to the Seraglio. Nor is the Removal of the Baſſa's only of advantage to the Grand Signior; but he who ſucceeds a diſplac'd Baſſa, pays for his Preferment a conſiderable Sum. All whom the Sultan gratifies alſo with a Viceroyſhip, or any Poſt of Conſequence, are indiſpenſably oblig'd to make him Preſents, not according to their Riches (for the Perſons advanc'd are frequently taken out of the Seraglio, where they had no Opportunity of laying up any thing) but the Preſents muſt be anſwerable to the Favour they receive. The Preſent of the Baſſa of *Cairo* is computed at fifteen hundred thouſand Livres, without reckoning ſeven or eight hundred thouſand he muſt diſtribute to them who procur'd him the Government, and who have Intereſt enough to preſerve him in it: theſe are the chief Sultaneſſes, the Mufti, the Grand Viſier, the Boſtangi-baſhi, *&c.*

Theſe Sums are not ſuffer'd to lie in the Hands of the Treaſurers, who might waſte them, or uſe them to their own Profit; but they are brought to the Seraglio into the Treaſury Royal, which is near the Hall of the Divan. It is divided into four Chambers; the firſt two of which are taken up with different Arms, and great Coffers of Veſts and Furrs, Cuſhions embroider'd, and ſet with Pearls, with pieces of the fineſt Cloth of *England*, *Holland*, and *France*, and with Velvets,

Brocades

Brocades of Gold and Silver, with Bridles and Saddles cover'd with precious Stones.

In the third Chamber are kept the Jewels of the Crown, which are of an ineſtimable Price. The Staff which bears the Plume of Feathers, is adorn'd with the richeſt Stones, and is in the Form of a Tulip: this is faſten'd to the Grand Signior's Turbant, who wears it there. If the Sultan deſires to ſee any of his Jewels, the chief Treaſurer, accompany'd with 60 Pages belonging to that Chamber, gives notice to the Key-keeper to attend at the Treaſury-door: and firſt the Treaſurer examines whether the Seal he plac'd the laſt time upon the Lock, be intire; after which, he orders the Key-keeper to break it, and open the Door; and acquaints him, which of the Jewels it is the Grand Signior demands; and receiving it, goes away to deliver it to him immediately. In this Chamber are lodg'd alſo the nobleſt Harneſſes, and the richeſt Arms in the World: the Sabres, and Swords, and Poinards glitter with Diamonds, Rubies, Emeralds, Turquoiſes, and Pearls. Theſe ſeldom lie long here, but are generally circulated; for in proportion as the Emperor has given any of them to the Baſſa's, he receives others from them, when they die, or are remov'd.

The fourth Chamber is properly the Publick Treaſury. It is full of ſtrong Coffers, arm'd with Bands of Iron, and ſecur'd every one with two Locks: in theſe are put all the pieces of Gold and Silver. The Door of the Chamber is ſeal'd with the Grand Signior's Signet, who keeps one of the Keys, and the other is in the Hands of the Grand Viſier. Before they proceed to take off the Seal, it is certified very ſtrictly, that it has ſuffer'd no Alteration: and this is commonly done upon Council-days; at which time they

they lock up the new Receipts in the Coffers, and take out Sums appointed for the Payment of the Troops, and other Services; after which, the Grand Viſier applies the Emperor's Signet again.

As to the Gold, that paſſes into the Grand Signior's Privy-treaſury, which is a ſubterraneous Vault, into which no one enters, beſides the Prince, attended by ſome Pages of the Treaſury. The Gold is put into Bags of Leather, containing fifteen thouſand Sequins apiece, and the Bags are depoſited in ſtrong Cheſts. When it appears there is Gold enough in the fourth Chamber to fill two hundred Bags, the Grand Viſier ſignifies it to his Highneſs, who repairs thither to ſee them remov'd into his Privy-treaſury, and to ſeal them up himſelf. At that time he ordinarily makes his Largeſſes, both to the Pages who wait on him in the Privy-treaſury, and to the great Men who follow him to the Door, and ſtay behind in the fourth Chamber with the Grand Viſier.

If the Wars exhauſt theſe Sums, or the State is in a preſſing Neceſſity, the Treaſures of the Moſques, which are kept in the Caſtle of the Seven Towers, are ſtill a noble Supply to the Emperor.

The Moſques are rich, eſpecially that which is call'd the *Royal*. After the Officers are paid out of theſe religious Revenues, the Remainder of the Money is put into that Treaſury, of which the Grand Signior is the principal Guardian. This ſacred Treaſure, it is true, cannot be made uſe of, unleſs for the Defence of their Religion; but does not ſuch an Occaſion offer itſelf at every turn in the Wars with their Neighbours, who are either Chriſtians or ſchiſmatical Mahometans? and the Mufti knows not how to diſapprove the applying of this Money to ſuch a War.

There

There is no Prince who is ſerv'd with more Reſpect than the Sultan. Such a Veneration for him is inſpir'd into thoſe who are educated in the Seraglio, and their Condition requires from them ſo much Fidelity and Devotion to his Perſon, that he is not only regarded as the Lord of the World, but even as the Sovereign Arbiter of every Man's Good and Evil in particular: the Palace therefore is fill'd only with a Train of Creatures intirely conſecrated to him. They may be divided into five Claſſes; the *Eunuchs*, the *Ichoglans*, the *Azamoglans*, the *Women*, and the *Mutes*; to whom may be added the *Dwarfs* and the *Buffoons*, who deſerve not to be accounted a diſtinct Claſs by themſelves.

The *Eunuchs* have the Charge of the whole Palace, and are in the higheſt Confidence: being incapable of pleaſing the Fair Sex, and diſengag'd from Intrigues of Love, they reſign themſelves wholly to Ambition, and the Care of enriching their Fortune. They are eaſily diſtinguiſh'd by their Colour; for ſome are black, and others are white. The white are employ'd in ſerving the Perſon of the Prince, and overſeeing the Education of the Children of the Seraglio: the black are the more unhappy, for they are always ſhut up in the Apartments of the Women. They are forc'd to uſe a Pipe in making Water, being depriv'd of the natural Conveyance in their Infancy: for the Sultans were jealous of them, while the Operation was perform'd in any other manner; and to cure this extravagant Imagination, they are cut ſmooth cloſe to the Belly. The Operation is not without danger, and coſts many of them their Lives; but the Eaſtern People and the *Africans* ſacrifice every thing to their Jealouſy. Yet after this barbarous Precaution, they ſcarcely ſuffer the poor Wretches to caſt

caſt their Eyes upon their Women, and commonly permit them only to ſtand Centinel at the outer Door of the Chamber.

The chief of the white Eunuchs. The chief of the white *Eunuchs*, who has been handled in his Youth as ſeverely as the reſt, is the great Maſter of the Seraglio. He has the Inſpection of all the Pages of the Palace, and all Petitions, which are to be preſented to the Prince, are deliver'd to him: he is in the Secret of the Cabinet, and commands all the *Eunuchs* of his own Complexion. The principal of theſe Eunuchs are, 1. The Great Chamberlain, who is firſt of the Officers of the Chamber. 2. The Deputy Superviſor of the Pages Apartments, and other Buildings of the Palace: he never ſtirs out of *Conſtantinople*, and gives his Orders to others who follow the Grand Signior abroad. 3. The Privy-treaſurer, who keeps the Jewels of the Crown, and one of the Keys of the Secret Treaſury, and commands all the Pages of the Treaſury. 4. The Grand Expenditor of the Seraglio, who is alſo Great Maſter of the Wardrobe: it is his Charge to look to the Sultan's Sweet-meats and Drinks, the Syrups and Sherbet, and the Counter-poiſons or Antidotes, as the Treacle, Bezoar, and other Drugs: he takes care alſo of the Grand Signior's *Porcelain* and *China* Ware. The other white *Eunuchs* are, Preceptors to the Pages, the firſt Prieſt of the Palace-moſque, and Overſeer of the Infirmatories.

The chief of the black Eunuchs. The chief of the black *Eunuchs*, who may be call'd, *The Eunuch*, by way of eminence, has the abſolute Command of the Women's Apartment; and all the black *Eunuchs*, who are plac'd there for a Guard, obey him blindly. He has the Superintendence of the Royal Moſques of the Empire, and diſpoſes of all the Offices which belong to them.

The

The principal black *Eunuchs* are, the *Eunuch* of the Queen-mother; the Intendant or Governor of the Princes of the Blood; the Comptroller of the Queen-mother's Treaſury; the Steward of her Perfumes, Sweet-meats, and Liquors; the two Chiefs of the great and little Chamber of the Women; the Head Janitor of their Apartment; and the two Prieſts of the Royal Moſque, whither the Women reſort to Prayers.

Ichoglans *and* Azamoglans.

The *Ichoglans* are young Men, bred up in the Seraglio, not only to ſerve about the Prince, but to fill, in time, the firſt Poſts of the Empire. The *Azamoglans* are train'd up there for inferior Employments.

That Honours may not become hereditary or ſucceſſive, or any Family be advanc'd, which may be able to form a conſiderable Party, the Children of the Viſiers and Baſſa's are ſo far from ſucceeding their Fathers, that it is ordain'd they ſhall not riſe above the Degree of Captain of a Gally; and if there are Inſtances of the contrary, they are very rare. It is not long ſince the Emperors employ'd ſuch only as had neither Relations nor Friends in the Seraglio; and out of the diſtant Provinces were continually ſent thither Numbers of Chriſtian Children taken in the War, or levy'd by way of Tribute in *Europe*, for thoſe of *Aſia* were exempted. The moſt beautiful and well-made were choſen, and ſuch as appear'd to have the greateſt Spirit and Senſe. Their Names, Age, and Country were regiſter'd; and the unhappy Infants ſoon forgetting Father and Mother, Brothers and Siſters, and their Country itſelf, became wholly devoted to the Perſon of the Sultan. At preſent this Tribute of Children is diſcontinued; not out of favour to the *Greeks*, but becauſe the *Turks* themſelves give Money to the Officers of the Seraglio to have their own Children

dren admitted there, in proſpect of their arriving to the higheſt Places in the Empire. According to the beſt of their Capacity, theſe Children think of nothing but how to pleaſe thoſe who have the Care of their Education, in order to merit the Favour of the Court. The Emperor frequently makes his Choice of them, according as they are preſented, or appoints them to be review'd by the Heads of the white *Eunuchs*, who are good Phyſiognomiſts: the greater part of them are kept at *Conſtantinople*, but ſome, I have been inform'd, are ſent to *Adrianople* and *Pruſa* in *Aſia:* the moſt graceful continue among the *Ichoglans*, and the others are diſtributed among the *Azamoglans*.

In the firſt place they are requir'd to make a Profeſſion of Faith, and are circumcis'd; during which Operation they repeat, *There is no God but God, and* Mahomet *is the Meſſenger of God.* They are bred with an exemplary Modeſty, and are no leſs ſubmiſſive and obedient, than the Novices among our Religious: they are chaſtis'd ſeverely for the ſmalleſt Faults by the *Eunuchs*, who overlook their Behaviour, and are ſtrictly held for fourteen Years under theſe Preceptors Eyes. Inſtead of whipping, they receive the Baſtinado upon the Soles of their Feet; which is ſo ſeverely inflicted for ſome Tranſgreſſions, that they expire under the Blows. The *Eunuchs* are very cruel, and being vex'd at their own miſerable Condition, diſcharge their Anger upon thoſe who have not ſuffer'd in the ſame kind. Theſe unhappy Youths therefore are forc'd to bear all their capricious Humours, and never leave the Seraglio till their Time is finiſh'd, unleſs they are willing to quit the Society; and then they loſe their Fortune, and receive but a triflng Acknowledgment at their Departure. The Seraglio is perfectly a Republick,

lick, the Members of which have Laws and Cuſtoms peculiar to themſelves: both thoſe who command there, and they who obey, have no Notion of Liberty, and have no Commerce with the Inhabitants of the City; and the *Eunuchs* never ſtir out thither, but to execute their Orders. The Sultan himſelf is in a manner a Slave to the Pleaſures of his Palace: he alone, and ſome of his Miſtreſſes are heartily merry, the reſt are dull and ſad.

The Ichoglans

The *Ichoglans* are divided into four Chambers, which are beyond the Hall of the Divan, on the left ſide of the third Court. The firſt, which is call'd the Little Chamber, contains ordinarily 400 Pages, who are all ſubſiſted at the Grand Signior's Charge, and receive every one four or five Aſpers a Day for their Pay: but the Education which is given them, is beyond any Price. Nothing is inculcated to them, but Civility, Modeſty, Politeneſs, Accuracy, and Honeſty; above all, they are taught to keep Silence, to hold down their Eyes, and fold their Hands acroſs their Breaſt. Beſides Maſters to teach them to read and write, there are ſome whoſe Care it is to inſtruct them in their Religion, and eſpecially to ſhew them to ſay their Prayers at the ſtated Hours.

After ſix Years Practice, they paſs to the ſecond Chamber, with the ſame Pay and the ſame Habit, which is of common Cloth: they continue here alſo the ſame Exerciſes, but apply themſelves more particularly to Languages, and whatever may improve and brighten their Wit. The Languages are the *Turkiſh*, the *Arabian*, and the *Perſian*. As their Strength comes on, they put them to draw the Bow, to ſhoot, to throw the Dart, to handle the Pike or the Lance, to mount on Horſeback, and every thing belonging to the

Art

Art of Riding; as to dart on Horſeback, to diſcharge their Arrows before or behind, on the right Hand and on the left. The Grand Signior takes a Pleaſure in ſeeing them fight on Horſeback, and rewards thoſe who ſhew the greateſt Skill. The Pages continue four Years in this Chamber before they remove to the third.

In that they learn to ſew, embroider, and make Arrows; and here they alſo ſpend four Years, in order to become the better qualify'd to wait on the Sultan. To this end, beſides Muſick, they practiſe Shaving, paring the Nails, folding Veſts and Turbants, attending in the Baths, waſhing the Grand Signior's Linen, and keeping Dogs and Birds.

During theſe fourteen Years of Noviciate, they never ſpeak to one another but at certain Hours, and their Diſcourſes are modeſt and grave: if they go to ſee one another at any time, it is under the Eyes of the Eunuchs who follow them continually. In the Night, not only their Chambers are illuminated, but the Eyes of thoſe *Argus's*, who are inceſſantly walking the Round, diſcover all that paſſes. Between every ſix Beds lies an Eunuch, who erects his Ears at the leaſt Noiſe.

Out of this Chamber are taken the Pages of the Treaſury, and thoſe who ſerve in the Laboratory, where they prepare the Treacle, the Cordials, and fine Liquors of the Emperor: and it is not till after an Examination of their Abilities and Senſe, that they are permitted to attend his Perſon. Thoſe who ſeem not to have ſufficient Capacity, are ſent back with a ſlight Gratuity, and are generally entred among the Cavalry, which is the Fortune of ſuch alſo who do not hold out thro' the whole Probation; for the infinite Conſtraint, and the Blows of the Battoon often cauſe them to renounce their Station.

tion. This third Chamber is reduc'd to about two hundred Pages, whereas the firſt has four hundred.

In the fourth there are but forty in Number, who are well-made, polite, and modeſt, and thoroughly prov'd in the three preceding Claſſes: their Pay is double, and amounts to near nine or ten Aſpers a Day. They are dreſs'd in Satin and Brocade, or Cloth of Gold, and are properly Gentlemen of the Chamber. They make their court with the utmoſt Application, and have a liberty of viſiting all the Officers of the Palace: but the Prince is their Idol: for they are of a proper Age for Ambition after Employments and Honours. There are ſome of them who never leave the Sultan, but when he goes into the Apartment of the Women; namely, they who bear his Sabre, his Cloak, his Veſſel of Water to drink, and to make the Ablutions, and he who carries the Sherbet, and holds the Stirrup when he mounts on Horſeback or alights. The other Officers of the Chamber, who are leſs about the Prince's Perſon, are, the Maſter of the Wardrobe, the chief Maſter of the Palace, the chief Barber, he who pares his Nails, and he who takes care of his Turbant, the Secretary of his Orders, the Comptroller-general of the Houſhold, and the Chief Superviſor of the Dogs. All theſe Officers expect to riſe to the firſt Poſts, and with reaſon; for it is natural to recompenſe thoſe whom we ſee every Moment.

No Method ſeems better fitted to form ſkilful and great Men, than the Education which is given to the Pages of the Seraglio, who paſs, as one may ſay, thro' a courſe of all the Virtues: nevertheleſs, in ſpite of all their Pains, when they are advanced to great Stations, they appear to be indeed mere Scholars, who want to be

taught how to command, after they have learn'd how to obey. And tho' the *Turks* imagine God gives Prudence, and the other neceſſary Talents, to thoſe whom the Sultan raiſes to high Employments, Experience often teſtifies the contrary. What Capacity can Pages have, who are train'd up among Eunuchs, who treat them with the Baſtinado for ſo long a time? Wou'd it not be better to promote Youth by degrees, in an Empire where no regard is had to Birth? Beſides, theſe Officers paſs, at a ſtep, from a State of the utmoſt Uneaſineſs and Conſtraint to ſuch an extraordinary Liberty, that it is impoſſible they ſhould not let looſe their Paſſions; and yet they are intruſted with the Government of the moſt important Provinces. As they have neither Abilities nor Experience to perform the Duties of their Charge, they truſt to their Deputies, who are commonly great Robbers, or Spies of the Grand Viſier, to ſend him an Account of their Conduct. Theſe new Governors are forc'd alſo to paſs thro' the Hands of the *Jews*; for as they have nothing when they come from the Seraglio, they have recourſe to thoſe Uſurers, who lead them to all manner of Rapine and Extortion. Beſides the Preſents a new Baſſa muſt make to the Grand Signior, the Sultaneſſes, and the principal Men of the Port, he is alſo to provide for his own Living. The *Jews* alone are able to advance him the Money; and theſe honeſt Pilferers will not furniſh a Piece, but at *Cent. per Cent.* This Evil would not be ſo extreme, if they would be content to receive it again by little and little; but as they are afraid every Moment the Baſſa ſhould be ſtrangled or remov'd, they never let a Debt grow old, and the People muſt be ſqueez'd to repay them.

Yet,

Yet, if the Baſſa is ſuffer'd to remain there ſeveral Years, it is no Advantage to the Province: for if he is a Man of Underſtanding, he labours not only to diſcharge the Debt he contracted at his receiving the Government, but to raiſe a Fund ſufficient for his Expences; and eſpecially to oblige his Protectors at Court, without whom, inſtead of being advanced, he wou'd infallibly be recall'd, let him behave himſelf as he will. Moreover, the *Jew*, or the *Chifou*, as the *Turks* call them, manages his Game all the while; and all the Money of the Baſſa's Houſe, not to ſay of the whole Province, goes through his Hands. The Avarice of Sultan *Morat* was truly the Source of all theſe Diſorders: for it was he who introduc'd the Cuſtom of receiving Preſents from the great Men whom he promoted; and theſe, to make themſelves whole again, practis'd the ſame towards their Inferiors: ſince which Time, every thing is open to the higheſt Bidder. Sultan *Solyman* alſo, who had a wonderful Affection to his Siſters and his Daughters, marry'd them to the chief Officers of the Port, contrary to the Uſage of his Predeceſſors, who beſtow'd them on the Governors of very diſtant Provinces. The Huſbands of theſe Sultaneſſes, under their Ladies Protection, made it their Buſineſs to get what they could from every one, to ſupply the Expences of their Conſorts. Theſe Diſorders, it is viſible, are able to ruin the Empire; but the Evil is beyond a Cure: for the Emperor himſelf, the Sultaneſſes, the Favourites, and the great ones of the Port enrich themſelves wholly by this ſort of Means; and the Inferiors ſucceed in no Suit, but by ſubmitting to their Extortions. It is not ſurprizing therefore, that this great Empire ſhould at preſent be in a kind of Declenſion.

The Azamoglans. From the *Ichoglans* we muſt paſs to the *Azamoglans*, for theſe laſt are only the Refuſe of the former. In theſe the Qualities of the Body are regarded more than thoſe of the Mind. If they happen to want Perſons for this Service, they purchaſe them from the *Tartars* of *Tartary the Leſs*, who are continually making Inroads upon their Neighbours to carry off Children. Theſe Children are bred under the Diſcipline of the White Eunuchs, as well as the *Ichoglans*. After the Circumciſion, and the Profeſſion of Faith, they inſtruct them in Matters of their Religion, and eſpecially in their Prayer, which is the only Language, as the *Turks* ſay, with which Men ſpeak to the Lord; and thoſe who are inclin'd, are taught to read and write. Their Habit is Cloth of *Salonica*, blue and very coarſe; and their Caps are yellow Felt, and ſhap'd like a Sugar-loaf. Their firſt Exerciſes are running, wreſtling, leaping, or pitching the Bar; after this, they are appointed in the Seraglio to be Porters, Gardeners, Cooks, Butchers, Grooms, Waiters in the Infirmitory, Wood-cleavers, Centinels, Footmen, Archers of the Guard, and Rowers of the Grand Signior's Gally; and many of them are employ'd to clean his Arms; others, under the Direction of the *Arabs*, take care of his Tents; and ſome look after the Baggage and the Chariots. But whatever be their Employment, their Pay is but from two Aſpers a Day, to ſeven and a half; out of which they are oblig'd to ſubſiſt themſelves, for the Sultan allows them only Cloth and Linen. They live with a ſurprizing Oeconomy in their Chambers. The Janizary Aga reviews them from time to time, and enters thoſe whom he likes among the Janizaries of the Port. Some of them become Spahis; but neither theſe nor the others are liſted, till after their Bodies are thoroughly harden'd

harden'd to Labour, and are able to endure all the Fatigues of War, by being accuſtom'd to bear Cold and Heat, to cleave Wood, carry Burdens, and cultivate the Ground; and, in a word, to execute the loweſt and moſt painful Drudgeries: a great many are ſent into *Aſia* among the Peaſants, to learn Agriculture.

Thoſe who remain in the Seraglio, are lodg'd by the Sea-ſide under Sheds: the principal of them are the *Boſtangi's*, or Gardeners, the Chief of whom is choſen out of theſe, and is call'd the *Boſtangi-bachi*: he is one of the moſt powerful Officers of the Port, tho' his Place, at firſt view, ſeems not of the higheſt Honour; but as he has the Prince's Ear, and waits upon him often in his Gardens, it is in his power to do good Offices or ill; and on that account he is courted by the firſt Men in the Empire. Beſides his Apartment by the Sea, the *Boſtangi-bachi* has a fine Kioſc upon the *Boſphorus*: he is Superintendant of the Grand Signior's Gardens and Fountains, and Governor of all the Villages along the Channel of the *Black Sea*: he commands above ten thouſand *Boſtangi's* or Gardeners, who are in the Seraglio, or in the Royal Houſes about *Conſtantinople*: he has the Charge of that Quarter of the *Boſphorus*, where the *Franks* inhabit; and puniſhes ſeverely the Muſſulmen and the Chriſtians who are drunk, or caught in the Company of Women: but the moſt honourable part of his Function is, to hold the Helm of the Sultan's Barge, when he diverts himſelf upon the Water, and to ſerve him with his Back, inſtead of a Footſtool, as he mounts his Horſe, or alights, when he rides a Hunting, or to take the Air.

Every Friday the Head-gardeners give an Account to the *Boſtangi-bachi* of the Money ariſen by the Fruits of the Grand Signior's Kitchen-gardens:

this Money is properly the Prince's Patrimony, for it is appointed for his Table. The Sultan often takes a pleaſure in ſeeing the Gardeners work, but this is when he is alone; for if he is accompanied with any of the Sultaneſſes, thoſe poor Drudges vaniſh in an inſtant, or lie as cloſe to the Ground as they are able: it would be a Crime beyond Remiſſion in them, to be ſeen at ſuch a time; and the wretched *Boſtangi* thus taken, would be put to death upon the Spot. The Honour of appearing in the Preſence of the Women is granted to none but the Black Eunuchs, who are capable of giving neither Temptation nor Jealouſy.

It is ſaid at *Conſtantinople*, that Renunculus's are the chief Ornament of the Flower-gardens of the Seraglio; but there are very few of theſe Flower-gardens, in compariſon of the Number of Kitchen-gardens and Orchards, in which almoſt all the ſloping and low Ground of the Palace is laid out. The Orchards are over-run with Cypreſs-trees, and Pines, and Brambles; but it is natural in the *Turks* to neglect their Gardens, or at leaſt to take care only of their Melons and Cucumbers. There are whole Families who live upon nothing but Cucumbers above half the Year: they eat them raw, without peeling, like Apples; or elſe they cut them out in thick Slices, not to dreſs them in a Salad, but throw them into a Baſon of very ſour Milk; and after they have eat plentifully of it, they drink a great Pot-full of freſh Water. Theſe Fruits are admirable, and never occaſion the Gripes. The Pages of the Seraglio dare not enter into the Places where theſe are ſet, ever ſince *Mahomet* II. caus'd even ſeven to be ript up, to diſcover who had eat one of his Cucumbers.

The Mutes

Beſides the Officers already mention'd, the Sultans have alſo in their Palace two ſorts

ſorts of People, who ſerve to divert them; namely, the *Mutes*, and the *Dwarfs*. The Mutes of the Seraglio are a Species of rational Creatures by themſelves: for, not to diſturb the Prince's Repoſe, they have invented a Language among themſelves, the Characters of which are expreſs'd by Signs alone; and theſe Signs are underſtood by Night as well as by Day, by touching certain Parts of their Body. This Language is ſo much in faſhion in the Seraglio, that they who would pleaſe there, and are oblig'd to be in the Prince's Preſence, learn it very carefully: for it would be a want of the deep Reſpect they owe him, to whiſper one another in the Ear before him.

The Dwarfs.

The Dwarfs are perfect Apes, and make a thouſand Grimaces among themſelves, or elſe with the Mutes, to ſet the Sultan a laughing, who ſometimes does them the honour to give them ſeveral Kicks with his Foot. Whenever they meet with a Dwarf who is born deaf, and conſequently dumb, they eſteem him as a very Phenix of the Palace, and admire him beyond the moſt graceful Man in the World, eſpecially if the Baboon is an Eunuch alſo. And theſe three Defects, which ought to render a Man contemptible in the laſt degree, make him the moſt compleat of all Creatures in the Eyes and Judgment of the *Turks*.

The Women of the Seraglio.

I ought now to ſpeak of the Women of the Seraglio, but in that I muſt be excus'd; for they fall no more under the Knowledge of the Senſes, than ſo many pure Spirits. Theſe Beauties are intirely reſerv'd to entertain the Sultan, and vex the miſerable Eunuchs. The Governors of the Provinces make Preſents to the Grand Signior of the loveliеſt Girls in the Empire, not only to ingratiate themſelves with him, but to plant ſome Creatures of

their own alſo in the Palace, who may be able to procure them an Advancement. After the Sultan's Death, the Women whom he honour'd with his Embraces, and their eldeſt Daughters, are removed into the old Seraglio of *Conſtantinople*; the younger are ſometimes left for the new Emperor, or are marry'd to the Baſſa's. However, ſince it is a Crime to ſee thoſe who remain in the Palace, very little regard can be given to what is written about them: for tho' Means might be found to get into the Seraglio, yet who would be willing to die for a Glance of his Eyes ſo unhappily employ'd? Whether theſe Ladies alſo enter the Sultan's Bed at the Feet, as ſome would have us believe, or at the Side, I ſhall not determine; but content myſelf with accounting them the leaſt unfortunate Slaves in the World: Liberty is always preferable to ſo ſlender and trifling a Happineſs.

What can one ſay concerning a Place, where even the Prince's chief Phyſician is admitted to viſit the Women who are ſick, with the greateſt difficulty? The Phyſician alſo can neither ſee them, nor be ſeen by them; nor is he ſuffer'd to feel their Pulſe, but thro' a piece of Gauſe or Crape; and very often he cannot diſtinguiſh whether it is an Artery or a Vein which beats. The Women alſo who look after the ſick, dare not acquaint him with what paſſes; for they fly the Room in all haſte, and no one ſtays about the Bed but the Eunuch, to prevent the Phyſician from ſeeing his Patient, and to lift up juſt the Edge of the Curtain as far as they ſhall think neceſſary, for the ſick Creature to put out her Arm. If the Phyſician ſhould require to view ſo much as the tip of her Tongue, or touch any part, he would be ſtabb'd upon the Spot. *Hippocrates*, with all his Knowledge, would have been ſtrangely embar-

embarraſs'd, if there had been Muſſulmen in his time. For myſelf, who have been bred up in his School, and according to his Maxims, I was extremely at a loſs how to behave towards the great Men, when I was call'd in, and viſited the Apartments of their Wives. Theſe Apartments are juſt like the Dormitories of our Religious, and at every Door I found an Arm cover'd with Gauſe, thruſt out thro' a ſmall Loop-hole made on purpoſe. At firſt I fancied they were Arms of Wood or Braſs, to ſerve for Sconces, to light up Candles in at Night; but it ſurpriz'd me when I was told, I muſt cure the Perſons to whom thoſe Arms belong'd.

It is a falſe Notion, that the Jewiſh Women can go into all the Apartments of the Women of the Seraglio, to ſell their Jewels: they are allow'd to come no farther than into a certain Hall, where they drive their Trade, nor is the Door open'd to them, till the Eunuchs have ſearch'd them heedfully; and a Man who ſhould be catch'd in a Woman's Habit, would have his Throat cut in an Inſtant, and a Chriſtian Woman would be us'd very ſcurvily. The Eunuchs alone paſs to and fro upon the Meſſages, and carry in the Jewels, and bring back the Money; and they underſtand well enough how to pay themſelves for their Pains. After all, what Uſe can theſe Eunuchs make of their Money, who have neither Relations nor Friends, and who can reap no other Pleaſure from it, than to handle their Gold, and devour it with their Eyes? Their principal Aim, they ſay, is to ſecure their Lives at the Revolutions which happen upon the Sultan's Death; but they are very ſeldom in danger, who look to the Women.

The Surveyor of the Baths, &c.

The other Officers, who take care of the Seraglio, of whom I am to ſpeak, are the Surveyor of the Baths; the Grand Falconer,

Falconer, whoſe Officers carry a Hawk upon their right Fiſt; the Grand Huntſman, who has under him above twelve hundred Dog-keepers; the Governor of the Hounds and the Setting Dogs; the Governor of the Grey-hounds, the Maſtiffs, and the Spaniels; the Grand Querry, who has two chief Querries under him, who command a great many Officers, and thoſe alſo an infinite number of Grooms; for there is no Place, where Horſes are more valued than in *Turky*. They feed them with a little Barley and minc'd Straw, which they give them Evening and Morning in a ſmall quantity, and the reſt of the Day they travel on briſkly, and thereby become capable of holding out extraordinary Courſes: it is ſaid alſo, that the Horſes which come *Arabia*, and from about *Babylon*, will travel thirty Leagues without reſting: they have admirable Legs, but no Hips nor Cheſt.

The Capigi's. I muſt not forget two other ſorts of Officers, who are of wonderful Uſe to the Grand Signior, as well within as without the Seraglio; and theſe are the *Capigi's* and the *Chiaus's*. The Body of the *Capigi's*, or Porters, conſiſts of about four hundred, commanded by four Captains of the Port, who are every one upon Guard in turn upon Council-days. The Pay of the Porters is fifteen Aſpers a Day: their Habit is like the Janizaries, but they have no Horns before their Bonnets. Fifty of theſe *Capigi's* are upon Duty every Day at the Gate of the firſt Court of the Seraglio, and as many more at the Gate of the Court of the Divan. When the Grand Signior is diſſatisfied with the Conduct of a Viceroy or Governor, he ſends one of theſe *Capigi's* with an Order to demand his Head. The *Capigi* ſtrikes it off, after he has ſtrangled him; and ſeaſons it with Salt, to preſerve it, if the Road is very long, and carries it in a Sack to the Sultan:

Sultan: ſo that theſe *Capigi's* are perfectly Executioners.

The *Chiaus's* are employ'd in more honourable Commiſſions: they carry the Emperor's Orders over his whole Dominions, and are charg'd with the Letters he writes to Sovereign Princes: they are, as it were, Exempts of the Guard to the Grand Signior. Their Number is about ſix hundred Men, commanded by a Chief, who is call'd the *Chiaus-bachi*. This Officer performs the part of Grand Maſter of the Ceremonies, and Introductor of Ambaſſadors. On the Days of the Divan he places himſelf at the Door of the Grand Signior's Apartment, with the Captain of the Guard then in waiting. The Pay of the *Chiaus's* is from twelve Aſpers a Day to forty. They are at the Command of the Grand Viſier, the Viſiers, and the Beglerbegs, and even the Baſſa's; but the Rank of thoſe whom they ſerve, is diſtinguiſh'd by the Apple at the top of their Staff; which, for the principal Officers, is of Silver, but for others, of Wood. The greater part of the *Chiaus's* do the Duty of Serjeants, in citing Parties to appear before the Divan, and to meet and agree Matters among themſelves. They never lay down their Staff or their Bonnet: the Bonnet is very large, and is like the Bonnet of Ceremony of the firſt Officers of the Empire. *The* Chiaus's.

It is time, my Lord, that I ſhould inform you concerning the Officers who dwell out of the Palace, and who never come there, but when they are ſummon'd, or the Duty of their Place calls them. At the head of his Miniſters the Sultan places the Grand Viſier, who is, as it were, his Lieutenant-general; with whom he divides, or rather to whom he leaves the Care of the whole Empire. The *The Grand Viſier.*

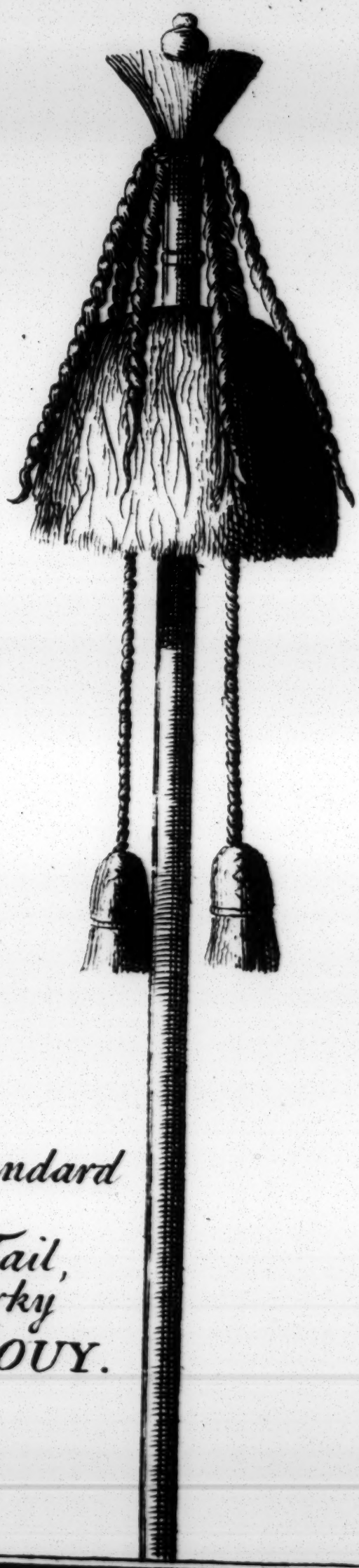
Grand

Grand Viſier is not only intruſted with the Finances, with foreign Affairs, and the Adminiſtration of Juſtice in civil and criminal Matters, but alſo with the Conduct of the War, and the Command of the Armies: A Man who is capable of ſuſtaining ſo great a Burden as he ought, is very uncommon; yet, there have been found Men, who have executed this Charge ſo ſkilfully, that they were the Wonder of their Age. The *Cuperli's*, Father and Son, were triumphant both in Peace and War, and by a Policy almoſt unknown before, died quietly in their Bed. *Cuperli*, their Relation, who was kill'd in the Battle of *Salankemen*, was alſo a great Man; and, had he liv'd, would have protected the State from the Revolutions with which it is ſtill threaten'd. This Empire, which at this Day ſeems to be declining, ſtands in need of ſuch Miniſters.

When the Sultan names a Grand Viſier, he puts into his Hands the Seal of the Empire, upon which is engraven his Name. This is the Badge of the firſt Miniſter: he carries it always in his Boſom. He diſpatches all his Orders with this Seal, without conſulting or giving an Account to any one. His Power is unlimited, unleſs with reſpect to the Troops, whom he cannot puniſh without the Concurrence of the Commanders. Excepting this, Affairs of all ſorts are brought before him, and are decided by his Judgment. He diſpoſes of all Honours, and all the Poſts of the Empire, except thoſe of Judicature. The Entry of his Palace is free to all the World, and he gives Audience even to the meaneſt of the Poor. Yet, if any one thinks he has great Injuſtice done him, he may make his way to the Grand Signior himſelf, by putting Fire upon his Head; or elſe he fixes his Petition upon the End

of

BL



A Turkish Standard
or
Horse — Tail,
call'd in Turky
HOU or HOUY.

of a Reed, and ſo carries his Complaint to the Sultan.

The Grand Viſier appears in his high Station with a world of Magnificence: he has above two thouſand Officers or Domeſticks in his Palace, and never ſhews himſelf in publick, but with a Turbant adorn'd with two Plumes of Feathers, charg'd with Diamonds and precious Stones: the Harneſs of his Horſe is ſet with Rubies and Turquoiſes, and his Houſing is embroider'd with Gold and Pearls. His Guard is compos'd of about four hundred *Boſnians* or *Albanians*, whoſe Pay is from twelve to fifteen Aſpers a Day: ſome of theſe attend him on foot, when he goes to the Divan; but when he marches into the Field, they are well mounted, and carry a Lance, a Sword, a Hatchet, and a pair of Piſtols, They are call'd *Deli's*, that is, *Fools*, becauſe of their fantaſtical Airs, and their Habit, which is ridiculous; for they have a kind of Seaman's Jacket.

The Grand Viſier is preceded by three Horſe-tails, on the top of each of which is a gilded Apple: this is the Military Enſign of the *Ottomans*, which they call *Thou* or *Thouy*. For a certain General of this Nation, they ſay, being at a plunge to rally his Troops, who had loſt all their Standards, thought of this Device, to cut off a Horſe's Tail, and erect it on the point of a Lance; the Soldiers flock'd in to this new Enſign, and came off with Victory.

When the Sultan honours the Grand Viſier with the Command of an Army, he takes out one of the Plumes of his own Turbant at the head of the Troops, and delivers it to him to place in his own. And it is not till after this Mark of Diſtinction, that the Soldiers acknowledge him for their General; and he has the Power to confer all vacant Poſts, even Viceroyſhips and Governments,

upon

upon the Officers who ſerve under him. In a time of Peace, tho' the Sultan diſpoſes of the chief Employments, yet the Grand Viſier continues to have a mighty Influence in procuring them to be diſpos'd to whom he thinks fit; for he writes to the Grand Signior, and receives his Anſwer immediately. It is in this manner that he advances his own Creatures, or avenges himſelf upon his Enemies, whom he is able to get ſtrangled, purely by the Repreſentation he makes to the Emperor about their ill Behaviour. He frequently viſits the Priſons by Night, and always takes an Executioner along with him, to put to death thoſe he judges culpable.

The ſtated Salary allow'd to the Grand Viſier is but twenty thouſand Crowns, yet he enjoys an immenſe Revenue. Not an Officer in this vaſt Empire, but makes him conſiderable Preſents, either to obtain or keep his Poſt: this is a ſort of indiſpenſable Tribute. The principal Enemies of the Grand Viſier are thoſe, who, next to the Sultan, command in the Palace; as the Sultana-mother, the chief of the black Eunuchs, and the favourite Sultaneſs: for theſe are ever contriving to ſell the great Offices; and that of Viſier being the higheſt, they watch him narrowly, even in his minuteſt Actions: and as much as he is truſted, he is encompaſs'd with Spies; and the Powers which are againſt him, ſometimes engage the Soldiery to mutiny, who under a pretence of ſome Grievances, demand this Miniſter's Head, or his Depoſal: upon which the Sultan reſumes the Seal, and ſends it to him whom he chuſes to ſucceed.

This Prime Miniſter therefore is, in his turn, oblig'd to make rich Preſents, in order to preſerve himſelf in his Poſt. The Grand Signior is draining him perpetually, either by honouring him with Viſits, for which he pays very dear, or by

by aſking of him from time to time conſiderable Sums. The Viſier alſo puts every thing to Sale, to furniſh himſelf for theſe Expences: his Palace is the Market where all Favours are ſold; but he uſes a world of Caution in managing the Traffick; for *Turky* is the only Place in the Earth, where Juſtice is often well obſerv'd in the midſt of the greateſt Injuſtice.

If the Grand Viſier is of a martial Genius, he finds his Account better in War than in Peace. Tho' his commanding the Army obliges him to be at a diſtance from the Court, he has his Penſionaries, who act for him in his Abſence; and a War with Strangers, provided it go not too far, is more favourable to him than a Peace, which may occaſion one at home. The Militia is then buſy'd in defending the Frontiers, and the War leaves them no time to think of an Inſurrection; for the moſt turbulent and ambitious Spirits, being eager to diſtinguiſh themſelves by extraordinary Actions, often fall in the Field: beſides, this Miniſter has not a more proper way to win the Eſteem of the People, than by fighting againſt the *Unbelievers*.

The Viſiers of the Bench, or the Council, and the Baſſas of the Three Horſe-tails.

After the firſt Viſier, there are ſix others, who are ſtil'd ſimply Viſiers, Viſiers of the Bench or of the Council, and Baſſa's of the three Horſe-tails, becauſe three Horſe-tails are carried before them when they march, whereas there is only one borne before the ordinary Baſſa's. Theſe Viſiers are Men of Wiſdom and clear Judgment, and knowing in the Law, and aſſiſt at the Divan; but they never deliver their Opinion upon the Affairs which are treated there, unleſs requir'd by the Grand Viſier, who often ſummons a ſecret Council of the Mufti alſo, and the Cadileſqu.rs, or Juſtices-general.

The

The Stipend of theſe Viſiers is two thouſand Crowns *per annum*. The Grand Viſier commonly refers Matters of ſmall conſequence to them, as well as to the ordinary Judges; for as he is in a manner the Interpreter of the Law in Points not regarding Religion, he generally follows only his own Opinion, either out of Vanity, or to ſhew the Credit he poſſeſſes.

The Grand Viſier holds a Divan [*a*] in his own Houſe every Day, except Friday, which is a Day of Reſt with the *Turks*. During the Remainder of the Week, he goes four times to the Divan of the Seraglio, *viz.* on Saturday, Sunday, Monday, and Tueſday: he is preceded by the Chiaus-bachi, and ſome of the Chiaus's, and ſeveral Virgers, accompanied by the chief Lords of the Empire, and follow'd by his *Albanian* Guard, and above four hundred Perſons on horſeback, who march thro' an infinite Croud of People, making a thouſand Acclamations for his Proſperity. On the Days of the Divan, an Hour before Sun-riſing, three Officers mounted place themſelves before the Seraglio, to make certain Prayers there, while they wait for the Arrival of the Miniſters, whom they ſalute by Name, with a loud Voice, as they paſs along. At the ſight of the Palace, the Baſſa's forget their Gravity, and when they are thirty or forty Paces from the Gate, fall a galloping, and range themſelves on the right ſide of the firſt Court, to expect the Grand Viſier: the Janizaries and the Saphis are planted in the ſecond Court under the Galleries; the Saphis on the left ſide, and the Janizaries on the right. The whole Train diſmounts in the firſt Court, and paſſes on to the ſecond; but the Gate of the Divan is not open'd till the Grand Viſier arrives, and after a Prieſt has made the

[*a*] *A Court of Juſtice, and a Council.*

Prayer

Prayer for the Souls of the Emperors deceas'd and for the Health of him who reigns.

Thoſe who have Buſineſs at the Divan, enter the Hall in a throng; but the Viſiers and Juſtices-general, out of Reſpect, enter not, except with the Grand Viſier; and then the whole Aſſembly proſtrate themſelves on the Ground. When this Miniſter is ſeated, the two Juſtices-general take their place on his left Hand, which is the moſt honourable with the *Turks*: he of *Europe* is the firſt next to the Grand Viſier, and he of *Aſia* the ſecond: then the Treaſurers-general of the Empire place themſelves, with whom is a Sub-intendant, and two Artizans. The Viſiers are diſpos'd on his right Hand, according to their Rank, with the Guard of the Seals; and if there is any Beglerbeg or Viceroy newly return'd from his Government, the Grand Viſier does him the honour to ſeat him next to the Viſiers.

They begin with the Affairs of the Finances. The Chiaus-bachi firſt goes to the Door of the Treaſury to take off the Seal, and brings it to the Grand Viſier, who examines whether it is whole and undefac'd. Then the Treaſury is open'd, to put in, or take out Money neceſſary for paying the Troops, or to anſwer other Occaſions; after which the Grand Viſier delivers the Seal back, to be affix'd to the Door. From the Finances they proceed to Matters of War, and conſider the Demands and Anſwers of Ambaſſadors, and expedite the Orders of the Port, Patents, Grants, Paſſports, and Privileges. The Reis-effendi, or Secretary of State, receives all the Diſpatches from the Grand Viſier's Hands, and ſends them forward. If they are Orders of the Port, the Chancellor ſeals them; but for the Letters of the Signet, the Grand Viſier only ſets the Emperor's Signet beneath, which he ſtamps upon them,

having firſt dipt it in Ink. They go next upon criminal Cauſes: the Accuſer appears with his Witneſſes, and the Accuſed is acquitted or condemn'd without delay. They conclude with what civil Affairs are offer'd at the time.

It is at this Tribunal, that the loweſt Man in the Empire has the Conſolation of having Reaſon done him, even againſt the greateſt Lords of the Country: the Poor have the liberty of demanding Juſtice; and Muſſulmen, Chriſtians, and Jews are equally heard. There is no brawling and ſquabling, and one ſees no Advocates or Proctors: the Clerks of the Secretaries of State read every one's Petition. If it is for a Debt, the Viſier ſends a Chaus to fetch the Debtor, and the Creditor produces his Evidence, and the Money is told out upon the Spot, or the Debtor is condemn'd to receive a certain Number of Blows with the Batoon. If it is a Queſtion of Fact, two or three Witneſſes decide it in an Hour; and let the Affair be of what nature it will, it never takes up above ſeven or eight Days. They have recourſe to the Alcoran, and the Viſier interprets the Law, if it be a Queſtion of Right: in a Matter of Conſcience he conſults the Mufti by a ſhort Note, where he ſtates the Caſe, without naming the Perſon. Concerning Affairs of the Empire, he ſends an Abſtract of the Petitions to the Grand Signior, and waits his Anſwer. The Secretary's Clerks write down all the Reſolutions taken by the Grand Viſier: the Secretary is encompas'd with Regiſters, who draw up the Writing in as few Words as poſſible, and he delivers out all the Decrees; and there being no Appeal, the Cauſe is never reviv'd, either by annulling the Decree, or by a Writ of Review.

It muſt be allow'd on the other hand, that Law-ſuits are much rarer in *Turky* than with us: for

for the Grand Signior's Subjects having only the Uſe of the Goods, which they hold merely by his Pleaſure, leave very little ground of Contention when they die; whereas our Donations, Teſtaments, and Marriage-contracts are Sources of infinite Diſputes. An *Italian* told me one Day at *Conſtantinople*, that we ſhould be very happy in *Europe*, if we could appeal from our Courts to the Divan. His Reflection made me ſmile: for, added he, one might go to *Conſtantinople*, and all over *Turky* too, if there were occaſion, before one Suit would be finally decided in *Europe*. A *Turk* of *Africa* pleading before the Parliament of *Provence* againſt a Merchant of *Marſeilles*, who had led him a Dance for many Years from Court to Court, made a very merry Reply to one of his Friends, who deſir'd to know the State of his Affairs: *Why, they are wonderfully alter'd*, ſays the *African*; *when I firſt arriv'd here, I had a Row of Piſtoles as long as my Arm, and my Deed was compris'd in half a Sheet of Paper; but at preſent I have a Writing above four times as long as my Arm, and my Train of Piſtoles is but half an Inch.*

With all theſe Precautions, a great deal of Injuſtice is done in *Turky*: for they admit the Evidence of all ſorts of Perſons, and People of the greateſt Honeſty are ſometimes expos'd to loſe their Goods and their Life, upon the bare Depoſition of two or three falſe Witneſſes. If Juſtice is well executed in the Divan of *Conſtantinople*, it is becauſe they conſider the Sultan is always liſt'ning at a Window juſt above the Grand Viſier's Head, which is cover'd only with a Lattice and a piece of Crape: but do they not commit crying Injuſtices in the Divans of other Towns, where the Cadi's ſuffer themſelves to be corrupted by Money, and are only govern'd by their Paſſions? One may appeal, it is true, from their Judgment

to *Conſtantinople*; but every Man is not in a condition to make the Journey. See here alſo another great Abuſe.

The Religious among the *Turks*, by a particular Privilege, are exempted from common Juſtice, inſomuch that many who have enrich'd themſelves in the Adminiſtration of Affairs, and apprehend they ſhall be call'd to account, turn Derviſes or Santons. There is no Religious Order among Chriſtians ſo powerful as that would be, which ſhould have a Liberty of receiving Perſons, who, after they had ruin'd a Province by their Extortions, ſhould be permitted to imitate this *Turkiſh* Practice, and aſſume the Habit.

The Soldiers have the Privilege of being judg'd only by their Commanders, or their Deputies. During the four Hours the Divan of *Conſtantinople* is ſitting, the Spahis and the Janizaries attend in the ſecond Court under the Galleries, where they keep a profound Silence, and every one holds in his Hand a Silver Staff gilded. The Colonel of Horſe, and he of the Foot, here diſpenſe Juſtice to their Soldiers; who, to prevent Diſorder, are forbidden to ſtir from their Place, without being call'd. If they have Petitions to preſent, they give them to two of their Comrades, who are appointed to go and come upon this Service. This Privilege encourages a world of Miſchiefs in the Provinces; for moſt of the Rogues throw themſelves among the Janizaries, to eſcape the Puniſhment of their Crimes.

I forgot, my Lord, to tell you, that there is a Cloſet on one ſide of the Hall of the Divan, where ſeveral Officers wait during the Council; as the Keeper of the Rolls of the Grand Signior's Revenues, he who regiſters every thing which enters the publick Treaſury, or goes out, and he who is appointed to ſee the Pieces weigh'd

and

and prov'd. The Chiaus-bachi and the Capigi-bachi paſs to and fro in the Court, to execute the Grand Viſier's Orders.

Ambaſſadors always have their Audience of the Grand Signior upon a Divan-day, and are introduc'd by the Captain of the Guard then on Duty. The Ambaſſador is plac'd upon a Stool over againſt the Grand Viſier, and diſcourſes of Buſineſs till Dinner is ſerv'd up: after which the Preſents the Ambaſſador is oblig'd to make, are brought into the Hall; and when the Grand Viſier and the Officers of the Divan have obſerv'd them, the Capigi's carry them along one by one, and expoſe them in Court, that every one may judge of the Magnificence of the Prince who ſends them. During this, the Ambaſſador has a Veſt preſented him, and ſome are diſtributed alſo to his Retinue. The Sultan ſhews himſelf in the Hall of Audience, which is near the Divan, ſitting upon his Throne: the Throne is erected upon Pillars, which ſupport a wooden Canopy, all cover'd with Plates of Gold, adorn'd with Numbers of Jewels, the Diamonds and precious Stones of which are of wonderful Value. It is plac'd in a Corner of the Hall upon a Sofra rais'd a Foot and a half high, and cover'd with a Carpet of the utmoſt Magnificence. The Sultan ſits with his Legs acroſs, and is attended only by the Chief of the white Eunuchs, the Keeper of the Secret Treaſury, and ſome Mutes. It is impoſſible to have any other than a Side-view of his Face, becauſe the Door of the Hall does not anſwer directly to the Corner where the Throne is plac'd. Thoſe of the Ambaſſador's Train, who were preſented with Veſts, make their Salute to the Sultan firſt, and are conducted each of them by two Capigi's, who hold them under both Arms. The Ambaſſador himſelf, who, according to the

Cuſtom of the Country, pays his Salute laſt, is led up in the ſame Poſture by two Captains of the Port; and it is order'd ſo, that in advancing and retiring, they never turn their Back to the Sultan. It was uſual once to kiſs his Hand; but it has been thought proper to lay aſide this Ceremony, ever ſince *Amurat* I. the Son of *Orcanes*, was ſtabb'd by a wretched Soldier, who deſign'd by it to revenge the Death of the Deſpot of *Servia*, his Maſter. For ſome time after this, they continu'd to kiſs a long Sleeve, which was faſten'd to the Emperor's Veſt on purpoſe. Count *Leſi* and *Marcheville*, Ambaſſadors of *France*, had the honour to do this: but this Practice is now aboliſh'd; and at preſent Ambaſſadors make a bare Salute, tho' the Captains of the Guard endeavour as much as they can to make them bow down, but without Succeſs: for the Ambaſſadors being appriz'd of what ought to be done, ſtand firm, and keep themſelves upright with all their Strength. When they have made their Reverence, they are left alone in the Hall with the Secretary of the Ambaſſy, and the Interpreter; to whom, after they have open'd them, they deliver their Prince's Letters, and the Interpreter having explain'd them, they withdraw. The Sultan ſalutes the Ambaſſador with a gentle Inclination of his Head: he treats a Moment with the Viſiers concerning the Subject of the Ambaſſy, and deliberates upon the Affairs in queſtion, ſuppoſing they are of conſequence. The Grand Viſier returns from thence to the Divan, where he ſtays ſtill Noon, which is the Hour when the Council breaks up; then he goes home, preceded by a Company of Janizaries, and another of Chiaus's on horſeback, by his Foot-guard, and follow'd with an infinite Croud, who form a very numerous Court.

Upon

Upon the Day of the Divan the Emperor generally cauſes the principal Officers to give him an Account of all that paſs'd in the Aſſembly, and chiefly of the Duty of their Charge. They are call'd upon for this ſucceſſively one after another. The Janizary-aga, when he ſees the Capigi-bachi and the Chiaus-bachi coming to him, advances towards them with four of his Captains, who accompany him as far as the Prince's Apartments, at the Door of which he conjures them to pray God to inſpire the Sultan to forgive his Faults. He enters alone to undergo the Examination, and if the Prince is ſatisfy'd with his Conduct, he returns in Peace; if the Sultan finds him to be guilty, he ſtamps upon the Ground with his Foot, at which Signal the Mutes enter, and ſtrangle the Aga without other Formality.

The Spahi-aga is alſo cited to the Grand Signior upon the ſame Occaſion; but he commonly comes away with more Cheerfulneſs than the reſt; for what Reaſon, I can't tell. The other great Men of the Empire are afraid of falling under the Stroke, or, to ſpeak more properly, under the String of the Mutes. The Juſtices-general are the only Perſons not ſubject to this melancholy Hazard, becauſe they belong to the Law. Sometimes the Sultan conſults the Mufti before he puts his Officers to death; and demands of him in Writing, what Puniſhment a Slave would deſerve, who ſhould commit ſuch Faults. The Mufti, who knows well enough this is merely a Formality, and that the Honour would ſoon be diſpens'd with, if he did not give into his Maſter's Opinion, ſeldom ſcruples to determine it is Death; and very often contrary to his better Sentiments.

The Preſents the Grand Signior makes to the Prime Viſier are always ſuſpected; at leaſt he is

oblig'd to make his Acknowledgment for them, by a Sum anſwerable to his Maſter's Grandeur. Sometimes, as a Mark of unuſual Diſtinction, this Prince in the Morning gives his firſt Miniſter a Veſt, which he had worn the Day before, and in the Afternoon he ſends for his Head, which is ſurrender'd with a perfect Reſignation; ſo true is it, that Nature in many Caſes yields to Prejudices. It is Prepoſſeſſion which makes Martyrs in all Religions except the Chriſtian, where Martyrdom is an Effect of Grace. If *Deſcartes* and *Gaſſendus* had ever gone to *Conſtantinople*, as they were once thinking to have done, what a world of excellent Reflections would they have made upon the Morals and Politicks of the *Turks!* The great ones of the Port die with Tranquillity a violent Death, and eſteem it a holy and glorious thing to die, if it is by the Sultan's Order; at leaſt, they act as if they thought ſo: it is their Policy alſo, to give them no time to conſider, by allowing them only to make one ſhort Prayer.

The Caimacan

When the Grand Viſier is not at *Conſtantinople*, the Caimacan ſupplies his room, and acts by his Direction. The Word *Caimacan* in *Turkiſh* ſignifies Lieutenant or Deputy. This Lieutenant holds a Divan, and gives Audience to Ambaſſadors: but the happieſt Circumſtance belonging to his Office, is, that he is not anſwerable for Events in Affairs of State; and if the Grand Signior finds fault with any thing, the Caimacan excuſes himſelf by the Orders he receiv'd from the Prime Viſier. Beſides this, the Caimacan is Governor of *Conſtantinople*, where he exerciſes a ſurprizing Policy. If a Baker ſells Bread by falſe Weights, he is faſtened by the Ear for twenty four Hours to the Door of his Shop. They who ſell the firſt Fruits, take Money firſt, but they don't ſell theſe dearer than the next:

for

for Novelty is not ſo gainful in *Turky*, as it is in *France*; and a Tradeſman who ſhould go to make a Profit of it, would expoſe himſelf to the Baſtinado. One may ſend Children to Market with Safety, if they do but know how to aſk for what they want. The Caimacan's Officers ſtop the Children in the Streets, and examine what they have got, and weigh it; and if it is right, they let them paſs; but if they find there is a Cheat in the Weight, or the Meaſure, or the Price was too dear, they go back with them to the Man who ſold it, and he is condemn'd either to the Baſtinado, or to a Fine. It is the Intereſt of the Fruiterers, that the Children be honeſt, and able to govern their Appetites; ſince if they ſhould eat a Fig or a Cherry upon the way, the poor Tradeſman would pay the Damage: for thirty Blows of the Batoon are generally given, if one Onion is found ſhort, and twenty-five for a Leek. If any one is excus'd from the Baſtinado, the common Puniſhment for ſhort Tale or Meaſure, then they put about the Seller's Neck two thick Planks bor'd hollow, and fill'd at each end with heavy Stones. In this Condition they lead the wretched Fruiterer all over the Town; and if he deſires to reſt himſelf in his Progreſs, he muſt pay down ſuch a Number of Aſpers. Surgeons are alſo chaſtis'd ſometimes after the ſame manner; but inſtead of Stones, they hang on at the end of the Planks ſeveral ſmall Bells, which make a lamentable Tinkling, as they march along the Streets. This ſignifies, they have ſuffer'd ſome People to die thro' their Neglect; and the Deſign of this Ceremony, ſay the Muſſulmen, is only to warn Perſons not lightly to truſt their Life in the Hands of ſuch Murderers.

If a dead Body is found in the Street, the next Neighbours are condemn'd to pay for the Blood, ſuppoſing

ſuppoſing the Author of the Murder is not diſcover'd. The Terror that all are in of this Calamity, makes every one ſtrive as much as poſſible to compoſe Quarrels, and prevent any Diſorders in the Neighbourhood. The Shops are ſhut at Sun-ſet, and not open'd again till its Riſing. Every one retires home in time, and keeps good Hours: in a word, there is more noiſe made in one Day in a Market of *Paris*, than there is in a whole Year in all *Conſtantinople*. The Grand Signior goes about ſometimes diſguis'd, with an Executioner, to ſee what paſſes in this great City. *Mahomet* IV. who hated the ſmoking of Tobacco violently, and was inform'd it often prov'd the Occaſion of ſetting Houſes on fire, was not content with publiſhing ſevere Orders againſt this Cuſtom, but frequently made the round, to catch ſuch as ſmok'd; and it is ſaid, that he hang'd up all he found, having firſt caus'd a Pipe to be thruſt thro' their Noſe, and a Roll of Tobacco to be ty'd about their Neck. The Watch all over *Turky* carries to Priſon thoſe whom they find abroad in the Night, be they of what Nation or Religion they will: but they find very few; for the Dread of the Baſtinado, or being amerc'd, keeps every one at home. It is a common Saying in *Turky*, *That in the Night the Streets are only for the Dogs:* and here indeed they are very full of thoſe Animals; for every one throws them out Victuals, and it is very dangerous to walk on foot at ſuch a time. Theſe Creatures, which are as fierce and ravenous as our Butchers Curs, make a terrible Bellowing, and howl lamentably at the leaſt Noiſe they hear; and ſometimes the very Chiding of the Sea ſets them a yelling.

The Soldiers there are very peaceable, excepting the Levanti's, who ſerve on board the Gallies: but beſides that they commit Diſorders only in the

Suburbs

Suburbs of *Conſtantinople*, the Prejudice is inconſiderable, becauſe the Caimacan permits the Chriſtians to defend themſelves; which was granted them upon the Complaints Ambaſſadors were making every Day, of the Inſults the Subjects of their Nation receiv'd. As for the Janizaries, they live fairly enough in *Conſtantinople*; but they are very much fallen from the high Eſteem the antient Janizaries were in, who contributed ſo much to the Eſtabliſhment of this Empire. Whatever Precautions the Emperors have ſometimes taken to preſerve theſe Troops from degenerating, they are declin'd very much: and it ſeems likely, that in another Age they will ſtill be leſs regarded, for fear of their rendering themſelves too formidable. *Janizaries.*

Tho' the greater part of the *Turkiſh* Infantry carries the Name of Janizaries, yet it is certain, in all this great Empire, there are not above five and twenty thouſand, who are true Janizaries, or Janizaries of the *Porte*. This Soldiery was once compos'd only of Tributary Children, inſtructed in the *Turkiſh* Religion; but at preſent this is not obſerv'd: and People are not moleſted on this Account, ſince the Officers take Money of the *Turks* themſelves to be entred in this Body.

Formerly the Janizaries were not permitted to marry, the *Turks* being perſuaded that the Cares of a Family render Soldiers leſs fit for the Exerciſe of Arms. Yet now-a-days they who will, marry with the conſent of their Chiefs, who alſo at the ſame time give them a Sum of Money. The principal Reaſon which keeps the Janizaries from marrying, is, that Batchelors only arrive at Offices, the moſt deſirable of which are to be Chiefs of their Chambers: for this Soldiery is all lodg'd in a large Quarter, divided into 162 Chambers. Every Chamber has a Chief, who commands in it;

it; but out of it he only performs the Office of Lieutenant of the Company, and receives Orders from the Captain.

Every Chamber has its own Enſign-bearer, its Expenditor, its Cook, and its Water-carrier. Above the Captains is only the Lieutenant-general of the Janizaries, who is ſubject to the Aga. Beſides the common Pay, the Emperor gives the Janizaries every Year a compleat Suit of Cloth of *Salonica*, and every Day allows them a quantity of Rice, Meat, and Bread. The Chamber lodges them for one half *per Cent*. upon the Pay they receive in time of Peace, and ſeven *per Cent*. in time of War. This Pay is but from two to twelve Aſpers a Day, and is never rais'd but by little and little, in proportion to their Service: when they are diſabled, they have an Allowance for Life. The Cap peculiar to the Janizaries is made like the Sleeve of a Coat; one end is put upon their Head, and the other hangs down upon their Shoulders: to this Cap before is faſtened a ſort of Spike half a Foot long, of Silver gilded, and adorn'd with Baſtard Stones. When the Janizaries march into the Field, the Sultan furniſhes them with Horſes to carry their Baggage, and Camels to carry their Tents; to wit, one Horſe for ten Soldiers, and one Camel for twelve. At the Acceſſion of every Sultan, their Pay is augmented one Aſper a Day.

The Chambers inherit the Effects of thoſe Members who die without Children; and the reſt, tho' they have Children, always leave their Chamber a Legacy. The *Solaes* and *Peyes* alone, among the Janizaries, are the Emperor's Guard; the others never go to the Seraglio, but to attend their Officers upon Divan-days, and to prevent Diſorders which might happen in the Court: they are generally plac'd Centinel at the Gates,

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and the Croſs-ways of the Town, to keep watch there. They are fear'd every where, and reſpected, tho' they carry only a Cane in their Hand; for Arms are not deliver'd to them, but when they take the Field. The greater part of the Janizaries do not want for Education, being taken from the Body of the Azamoglans, which, either thro' Impatience, or on ſome other Account, they frequently forſake. Thoſe who are to be admitted among the Janizaries, paſs along in Review before the Officer, and every one takes hold on the bottom of his Companion's Veſt. Their Names are entred in the Grand Signior's Regiſtry, after which they all run up to the Maſter of their Chamber, who, to make them know they are under his Juriſdiction, gives them every one a Box on the Ear as they paſs by. At their Inrollment they take two Oaths; the firſt is to ſerve the Grand Signior faithfully; the ſecond, that they will follow the Will of their Comrades in Matters relating to the Body. There is no ſet of Men in *Turky* ſo united as that of the Janizaries: it is this ſtrict Union which preſerves their Authority, and gives them the Daring ſometimes to depoſe the Sultan. Tho' there are but twelve or thirteen thouſand in *Conſtantinople*, they are aſſur'd that their Brethren, what part ſoever of the Empire they are in, will not fail to approve their Conduct.

If they think they have occaſion to complain, their Diſcontent begins to ſhew itſelf in the Court of the Divan at the time of the diſtributing the Diſhes of Rice to them, prepar'd in the Grand Signior's Kitchen: for they eat it quietly, if they are contented; and on the contrary, they throw the Diſhes on the Ground, and turn them topſy-turvy, if they are out of humour at the Miniſtry. There is no Inſolence they ſcruple to utter at ſuch

a time

a time againſt the principal Miniſters, being well perſuaded they ſhall obtain Satisfaction: for this Reaſon the moſt favourable Opportunity is taken early to prevent their Riſing, eſpecially the time when they give them ſeveral Days Pay together. The Mutinies of the Janizaries are much to be dreaded: for how often have they in an Inſtant chang'd the Face of the Empire! The fierceſt Sultans, and the moſt ſkilful Miniſters have often found how dangerous it was to keep on foot, in time of Peace, a Militia, who ſo well underſtand their own Intereſts. They depos'd *Bajazet* II. in 1512, and promoted the Death of *Amurat* III. in 1595. They threatened *Mahomet* III. with Dethronement. *Oſman* II. who had ſworn to deſtroy them, having imprudently diſclos'd his Deſign, was diſgracefully treated by them; for they made him walk on foot to the Caſtle of the Seven Towers, where he was ſtrangled in 1622. *Muſtapha* I. whom this impudent Soldiery put in *Oſman*'s room, was depos'd two Months after by the ſame Hands as advanc'd him. They alſo put to death Sultan *Ibrahim* in 1649, after they had dragg'd him ignominiouſly to the Seven Towers. His Son *Mahomet* IV. was not ſo unhappy indeed; but they depos'd him after the laſt Siege of *Vienna*, which miſcarried yet only by the Fault of *Cara Muſtapha* the Prime Viſier. In this Sultan's ſtead was prefer'd his Brother *Solyman* III. a Prince of no Merit, who was alſo depos'd in his turn ſome time after.

With reſpect to the Sultaneſs-mother, the Viſiers, the Caimacan, the firſt Eunuchs of the Seraglio, the Grand Treaſurer, and their Aga himſelf, the Janizaries value them not, and demand their Heads upon the leaſt Uneaſineſs. All the World knows, how they us'd, at the beginning of this Century, the Mufti *Feſullah Effendi*, who had been Preceptor of Sultan *Muſtapha*.

This

This Prince, who lov'd his Tutor blindly, was not able to prevent his being drawn upon a Hurdle to *Adrianople*, and thrown into the River. The only Expedient which could ever be devis'd to repreſs the Inſolence of theſe Soldiers, was to encourage the Spahis againſt them, and thereby make them jealous one of another; but they agree together too well upon certain Occaſions. It ſignifies nothing to change their Quarters; for as the abſent always ſtand to what their Fellows have done, it is impoſſible to avoid their Fury, when they have once taken it in their Head, that they have ſuffer'd ſome great Injuſtice. The Hiſtory of the *Turks* can furniſh few Examples of their having been appeas'd without conſiderable Largeſſes, or without its coſting the firſt Officers of the Empire their Lives.

They have never dar'd to confiſcate the Treaſure of the Janizaries, nor to ſhare the Goods their Officers poſſeſs in property in ſeveral parts of *Aſia*; as at *Cataya*, at *Angora*, at *Caraiſſar*, and in other Places. When the General dies, the Treaſurer inherits his Goods: he is the only Officer whoſe Effects are not ſeiz'd to the Emperor's Profit. This General has the Privilege of preſenting himſelf before the Sultan with his Arms at liberty, whereas the Prime Viſier, and the other great Men of the Port never appear in his Preſence, but with their Arms a-croſs their Breaſt; which is rather a ſervile, than a reſpectful Poſture.

After the Aga, the principal Officers of the Janizaries are, the Aga's Lieutenant, the Grand Provoſt, the Captain of the Serjeants, who march by the Emperor's Side upon Days of Ceremony; the Captains of his Foot-archers, and the Commander of his Pages on foot; theſe laſt, as well as the Archers, march by the Grand Signior's Perſon when he walks thro' the City. They are but

but threeſcore, and wear Caps of beaten Gold embelliſh'd before with Milk-white Feathers. As for the Foot-archers, or Archers of the Guard, they are in number three or four hundred; and in a Day of Battel they are about the Sultan, arm'd only with Bows and Arrows, that they may not frighten the Grand Signior's Horſe. Their Habit is a Coat of Cloth, tuck'd up at the Corners as high as their Waiſt, ſo as to ſhew their Shirts: their Cap is Cloth, and ends in a Point, and is adorn'd with Feathers in faſhion of a Plume. Theſe Archers ſhoot with their left Hand, as well as with the right, which they are taught, that ſo they may never turn their Back upon the Sultan: when he paſſes the Rivers, they ſwim by his Horſe, and ſound the Fordings with all the Diligence imaginable: as a Reward, the firſt time the Sultan paſſes a River, he cauſes a Crown apiece to be given to every one who was up to the Knee in Water; and if they were up to the Middle, they have two Crowns, and three if they were above the Waiſt.

Out of the Body of the Janizaries are taken the Gunners, and thoſe who take care of the Arms. The Gunners are about twelve hundred, and receive their Orders from the Grand Maſter of the Artillery: they live at *Topana* in Apartments divided into 52 Chambers; but it is very happy that they are not as dextrous as the Chriſtians, in the caſting and managing Artillery. They who look to the Arms are ſix hundred in number, divided into 60 Chambers: they lodge in Apartments near *Sancta Sophia*. They not only take Care of the antient Arms which are in the Arſenal, but of thoſe of the Janizaries and Spahis, which they deliver out to them in good Order, when they are going into the Field.

Beſides

Beſides the Janizaries now mention'd, all the Provinces of this vaſt Empire are fill'd at preſent with Foot Soldiers who bear the Name of Janizaries: but theſe Janizaries of the ſecond Order are not inroll'd in the Body of Janizaries of the Port, and have nothing of the antient Diſcipline of the *Turks*. All ill Perſons, who would ſkreen themſelves from the ordinary Courts of Juſtice, and honeſt Perſons alſo, who are willing to cover themſelves from the Inſults of the others; they who would eſcape the Taxes, and be excus'd from publick Offices, purchaſe of the Colonels of the Janizaries, who are in the Towns of the Province, the Title of Janizaries. They are ſo far from receiving Pay, that they give ſeveral Aſpers a Day to theſe Officers, to enjoy thoſe Privileges: ſometimes they paſs for Invalids, or Penſioners for Life, and live quietly at home, without being obliged to go into the Army. Is it ſurprizing after this, that the *Turkiſh* Forces are ſo much diminiſh'd? They never have had ſo many Soldiers, nor ſuch ſmall Armies: the Officers who are oblig'd to take the Field, paſs their own Domeſticks for Soldiers, and put the Pay of thoſe who ought to bear Arms in the Prince's Service, into their own Pockets. The Corruption which is introduc'd into this great Empire, ſeems to threaten it with ſome ſtrange Revolution.

Janizaries of the 2d Order.

Neither muſt we confound with the Janizaries another ſort of Infantry, call'd *Azapes* and *Arcangi's*. The Azapes are the old Muſſulman-bands, more antient than the Janizaries themſelves, but very much deſpis'd. They ſerve for Pioneers, and ſometimes are merely a Bridge to the Horſe in marſhy Grounds, and ſo many Faſcines to fill up the Ditches of a Place beſieg'd. The Arcangi'shave no more Pay than the Azapes, but are

appointed only to ravage the Frontiers of the Enemy. Yet in full Peace (for the War is not eſteem'd to be declar'd, unleſs the Artillery is drawn into the Field) they are perpetually making Incurſions, and pillaging their Neighbours. If any one among theſe Troops happens to become a good Soldier, after ſome vigorous Action, he is entred in the Body of the Janizaries.

This, my Lord, is the State of the *Turkiſh* Infantry, nor is that of their Cavalry at preſent one tittle better: it is compos'd of two ſorts, known by the Name of *Spahi's*, but they muſt be carefully diſtinguiſh'd. The one are upon the Emperor's Pay, and the others not. The Spahi's in Pay are divided into ſeveral Standards, the principal of which are the Yellow and the Red: thoſe who have no Pay, are of two ſorts; the *Zaims*, and the *Timariots*.

The Spahi's in Pay, are taken from among the Ichoglans and the Azamoglans, who have been bred up in the Grand Signior's Seraglio's. Their loweſt Pay is twelve Aſpers a Day, and the higheſt a hundred: thoſe who come from Ichoglans, generally begin with twenty or thirty, which are increas'd according to their Merit, or the Intereſt of their Friends. In time of War all the Spahi's in Pay, who bring in Heads of the Enemy, are advanc'd two Aſpers a Day: and they who firſt acquaint the Sultan with the Death of any of their Comrades, are rais'd as much.

The Spahi's are pay'd in the Hall, and in the preſence of the Grand Viſier, or his Chiaia, in order to avoid all occaſion of Complaint. Tho' the Spahi's are born of unknown Parentage, they may yet be look'd on as the Nobility of the Country: their Education makes them more accompliſh'd than the other *Turks*; and in every place good Manners ought to conſtitute a real and

true

true Nobility. Thoſe of the Red Standard were heretofore only Servitors to the Yellow, but now they are all equal; and the Red have even overtopt their Maſters under *Mahomet* III. who in a Battel, in which the Spahi's of the Yellow gave ground and fled, reſtor'd the Fight by the Valour of the Red.

The Arms of both are a Lance and a Scymiter, and they make uſe of a Dart, which they manage with wonderful Dexterity: the Dart has a ſteel Point at one end, and is about two Foot and a half long. They alſo carry a Sword, but it is faſten'd to the Saddle, and hangs down upon the Horſe's Thigh, ſo as not to hinder them in diſcharging their Piſtol and Carbine. Some likewiſe uſe Bows and Arrows, eſpecially the Spahi's of *Anatolia*; for thoſe of *Europe* or *Romelia* rather chuſe the Arms in uſe with us. Theſe Troops however fight without Order, and in a Croud, inſtead of throwing themſelves into Squadrons, and rallying regularly. *Mahomet Kuperli* the Grand Viſier, who was a great General, was ſo far from bringing them to Diſcipline, that he affected to humble them, and keep them ignorant, for fear of increaſing their Inſolence; ſince which time they have extremely loſt their antient Reputation. They baſtinade them now on the Soles of the Feet, leſt, if they ſcourged them, they ſhould be diſabled from mounting their Horſe; and for a contrary Reaſon the Janizaries are ſcourged, becauſe they are obliged to uſe their Feet in marching.

When the Grand Signior goes to command his Army in Perſon, he cauſes large Sums to be divided among the Spahi's. One Spahi and a Janizary are placed Century at each Cord of his Tent, and the ſame at the Chief Viſier's. The other Standards of the Spahi's are, the White, the

White and Red, the White and Yellow, and the Green. The moſt famous Spahi's are thoſe call'd *Mutafaraca*, who receive forty Aſpers a Day. The Emperor is their Colonel: their Duty is to attend upon him: they are about five hundred.

Zaims *and* Timariots.

As to the other Cavalry called *Zaims* and *Timariots*, they are Perſons to whom the Grand Signior gives certain Commands, term'd *Timar*, for Life, on condition they maintain ſuch a number of Horſe for his Service. The firſt Sultans being Maſters of the Fiefs of the Empire, erected Baronies or Commands out of them, to reward any extraordinary Services, and principally for raiſing and ſubſiſting a Body of Troops without iſſuing Money. But it was *Solyman* II. who eſtabliſh'd the Order and Diſcipline of theſe Baronies, and ſettled by his Decrees the Number of Men each one ſhould be obliged to find. This Body has been not only very powerful, but very celebrated alſo thro' the whole Empire. But Avarice, the common Vice of the Eaſt, has made them decline ſeveral Years ago. The Viceroys and Governors of Provinces prevail ſo far by their Intrigues at Court, that even the Commands which lie out of their Government, are given to their Domeſticks, or to them who offer the moſt Money.

The Zaims and the Timariots differ little more than in their Income. The Zaims have the moſt conſiderable Commands, and their Revenues make from 20,000 to 818,819 Aſpers. If they produce even an Aſper above this, it becomes the Property of ſome Baſſa. Alſo, when a Commander dies, his Command is divided, ſuppoſing the Income of it has been augmented under the deceas'd, as it commonly happens to be; for they are generally improv'd rather than leſſen'd. The Zaims are obliged to maintain at leaſt four Horſe, which is

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after the rate of one Man for five thouſand Aſpers of Rent.

There are two ſorts of Timariots; the one receive their Proviſions from the Port, the other from the Viceroy of the Place; but their Equipages are leſs than thoſe of the Zaims, and their Tents are ſmaller, and proportion'd to their Revenue. They who receive their Patents from the Court, have from 5 or 6000, to 19,999 Aſpers: if they ſhould receive one Aſper more, they would paſs into the Rank of Zaims. They who have their Patents from the Viceroys, have an Income from three thouſand Aſpers, to ſix thouſand. Every Timariot is bound to provide one Horſeman for every three thouſand Aſpers his Income produces.

The Zaims and the Timariots are obliged to march in Perſon to the Army, at the firſt Orders, and nothing can excuſe them: the Indiſpos'd are carried in Litters, and their Children in Baſkets or Cradles. The Timariots muſt furniſh Baſkets to their Troopers, to carry Earth, for filling up Ditches and Trenches. Theſe are better diſciplin'd than thoſe who are properly call'd the Spahi's, tho' the Spahi's are more perſonable and luſty: and whereas the laſt never engage but in a Croud, at the head of the antient Cavalry; the Zaims and Timariots are divided into Regiments, commanded by Colonels under the Baſſa's. The Baſſa of *Aleppo* is Colonel-general of this Body of Horſe, when he is in the Army, becauſe being Seraſkier of the Army by his Place, it belongs to him to command in Chief, during the Abſence of the Grand Viſier.

I ſhou'd now ſpeak of the Militia of *Egypt*; but as I have not been there, I do not underſtand it enough, my Lord, to offer you any Account of it: I ſhall therefore paſs to the Maritime Affairs, concerning which I have carefully inform'd my-

ſelf in *Conſtantinople*, and the Iſlands of the *Archipelago*. It is not ſtrange that the *Turks* are ſo weak at Sea, becauſe they want good Mariners, ſkilful Pilots, and experienced Officers. The Pilots of the Grand Signior ſcarcely know how to uſe the Compaſs; and thoſe of the Saicks, which are their Merchant Ships, certainly underſtand nothing of it. They ſteer by their Knowledge of the Coaſts, which is very erroneous; and they generally truſt themſelves in long Voyages, as to *Syria* and *Egypt*, to *Greeks*, who have run the Courſe with Chriſtian Privateers, and have got the Track of the Countries of *Aſia* and *Africa* by rote. However, if the *Turks* would apply themſelves to Navigation, they would eaſily become Maſters of the *Mediterranean*, and would chaſe away the *Corſairs*, who do ſo much Miſchief to their Traffick. Without reckoning the Supplies they might draw from *Greece*, the Iſles of the *Archipelago*, *Egypt*, and the Coaſt of *Africk*, the *Black Sea* alone would furniſh them with more Wood and Rigging than are needful even for a very formidable Navy. At preſent the Maritime Forces of this great Empire are reduced to twenty eight or thirty Men of War, and they arm out not above fifty Gallies. The *Turks* had much more powerful Fleets in the time of *Mahomet* II. of *Selimus*, and of *Solyman* II. but they never made any great Expeditions. Since the War of *Candia*, they have mightily neglected the Sea, and perhaps would have done ſo much more, if *Mizomorto*, the Captain-baſſa, had not in our Days reſtor'd and improv'd their Navy. The Advantage which aroſe by the Sea to the Iſlands of *Spalmadori* under the *Venetians*, made him ſet a wonderful value upon the Iſland of *Scio*, and gave the Mahometans freſh Spirits. He was a Man of extraordinary Capacity for the Sea, and try'd all Methods to

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engage Chriſtian Officers in the Grand Signior's Service. The Sultan may now have ſix or ſeven Renegado Captains, who are well experienc'd; but the Seamen know nothing of the Tackle, and the Gunners are miſerable to the laſt degree. The Succeſſor of *Mizomorto* was but little eſteem'd. *Adrama Baſka*, who was nam'd for Admiral upon the Death of the other, was able to have brought the Condition of the *Turkiſh* Navy to Perfection, if ſome who envy'd him, had not got him * ſtrangled a little after his Promotion. He was known among the *Turks*, by the Name of the Baſſa of *Rhodes*, and among the Chriſtians, by that of the Butcher's Son of *Marſeilles*. He was taken very young in a Ship belonging to that City, and was ſo unhappy as to turn Mahometan. He had the Character among the *Turks* of a very upright Man, and very diſintereſted. It is ſaid, that as he was going the Round one Day, to execute Juſtice at *Scio*, he aſk'd to whom three or four She-aſſes belong'd, who were loaded with weighty Stones, and were ty'd to the Door of a certain Houſe; and underſtanding their Maſters were hard by at Breakfaſt, he paſs'd on; but at his Return, being diſturb'd to find the poor Creatures were ſtill in the ſame Condition, and that no Care had been taken to feed them, he ſent for their Owners, and told them, it was but juſt that the Aſſes ſhould eat in their turn: the Peaſants readily aſſented; but were ſurpriz'd, when he order'd each of them to bear one of the Stones upon his Back all the time the Aſſes were eating. The ſame Story is alſo told concerning Sultan *Morat*.

* January, 1706. *The Pretence was, that he had not been ready enough in extinguiſhing a Fire which had hurt ſome Houſes by the Arſenal.*

The Poſt of Captain-baſſa is one of the nobleſt in the Empire. He is great Admiral and General of the Gallies: his Power is abſolute, when he is out of the *Dardanelles*; ſo that he can ſtrangle the Viceroys and Governors who are on board, without waiting for the Sultan's Order. The Grand Viſier is the only Miniſter, who is above him. It is the ſecond Poſt in the Empire, and he is accountable to the Grand Signior alone. Not only the Sea-officers, but all the Governors of the Maritime Provinces likewiſe receive Orders from him. At *Conſtantinople* there are not above 28 or 30 Men of War.

The Gallies are diſtinguiſh'd into two Claſſes; namely, thoſe of *Conſtantinople*, and thoſe of the *Archipelago*: thoſe of *Conſtantinople* are at Sea only in the Summer. At the cloſe of the Campaign they are diſarm'd, to be laid up in the Arſenal of *Caſſum Baſſa*: the greater part of the Beys or Captains are Renegades. Beſides the Body of the Gally, Artillery, and Biſket, the Emperor alſo allows them Pay, and the reſt of their Equipage, which conſiſts of 200 Oars, and a Boat to go on Shore. If the Captains are rich enough to ſubſiſt their Slaves who row, they make a conſiderable Profit, for they are allow'd twelve thouſand Livres for Rowers, and make an Advantage alſo of the Journeys, in which they employ their Slaves by Land, during the other part of the Year. When there are not Rowers enough, they preſs the Slaves of private Men at *Conſtantinople*: but very little Service is done by theſe poor Wretches, who have no Experience, and periſh moſt of them at Sea. You well know, my Lord, the Service of the Sea requires much more Practice than that of the Land. To

reinforce

reinforce the Soldiers of the Gallies, the *Turks* add ſome of the Janizaries.

The Gallies of the *Archipelago* are obliged to be in a readineſs to put to Sea at all times. The Captains are paid by Aſſignments upon the Iſlands, and are bound to find their own Slaves, and pay them; for the Grand Signior allows them only the Veſſel, Artillery, and Rigging. They avoid an Engagement all they can, in order to preſerve their Slaves; and moſt of them have neither the number of Gallies they ought to maintain, nor their Equipage compleat, becauſe the Captain-baſſa, for a Sum of Money (which the others know proper ways enough to hand to him) often winks at it; conſequently the Military Diſcipline is very indifferently obſerv'd.

The Beys of *Rhodes* and *Scio* ought to provide ſeven Gallies for each Iſland: he of *Cyprus* ſix: thoſe of *Mytelene*, *Negropont*, *Salonica*, and *Caval*, one apiece: *Andros* and *Syra* only one; and *Naxos* and *Paros* the like. The Captain-baſſa ſails round the *Archipelago* in the Summer, to raiſe the Capitation-tax, and learn the State of Affairs which have happen'd. He commonly holds his Days of Audit in a Port of *Paros*, call'd *Drio*, which is the Center, as it were, of the *Archipelago*. The Officers of the Iſlands repair thither to make their Preſents to him, and pay in the Sums at which each Iſland is tax'd. Here alſo the Captain-baſſa finally judges all Matters, as well civil as criminal. I am,

My Lord,

Your moſt humble and

moſt obedient Servant,

Tournefort.

LET-

LETTER VII.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

Of the Religion, Manners, and Cuſtoms of the Turks.

IN my laſt I had the honour to inform you concerning the Government and Polity of the *Turks*; and in this I ſhall ſpeak of their Religion, Manners, and Cuſtoms.

Of all falſe Religions the Mahometan is the moſt dangerous, becauſe it not only ſtrongly flatters the Senſes, but in many Points alſo agrees with Chriſtianity. Mahometiſm is founded upon the Knowledge of the true God, the Creator of all things, upon the Love of one's Neighbour, the Purification of the Body, and a quiet peaceable Life. It abhors Idols, and the Worſhip of them is ſtrictly prohibited.

Birth of Mahomet.

Mahomet was born an Idolater among the *Arabs*, *Ann.* 570. He had naturally a Fund of good Senſe. God forbid, I ſhould deſire to make an Encomium on him here; but I know not how to avoid looking upon him as an extraordinary Genius, and admire how ſuch a Man could be able, without the Aſſiſtance of Grace, to recover himſelf from Idolatry. They ſay, *Sergius*, a Neſtorian Monk, who ran away from *Conſtantinople*, contributed to diſabuſe him from the Errors of Paganiſm; and *Mahomet* ſhook off ſo great a Prejudice, and open'd his Eyes to diſcern the Truth.

It appears by the Alcoran, that theſe two Men have taken out of the holy Scripture what they thought convenient to their Purpoſe; but as in their

their time there were far more Jews in *Arabia* than Chriſtians, they follow'd the New Teſtament leſs than the Old, that ſo they might engage the Jews in their Sect, without too far neglecting the Chriſtians. If *Mahomet* had not had the Folly to affect to paſs for the Meſſenger of God, his Religion had not differ'd from Socinianiſm; but he had a Fancy to play an extraordinary Part, in making People believe he had a Correſpondence with the ſuperior Beings. As he had neither a Miſſion, nor a Gift of Miracles, he was oblig'd, in order to eſtabliſh his Syſtem, to join Craft and Knavery to Reaſon. His Enthuſiaſms, whether they were diſſembled, or really Fits of an Epilepſy, perſuaded the Multitude, that he was infinitely above other Men, and inſpir'd from Heaven. His Wife and his Friends boaſted he was the Interpreter of the Lord, and was ſent into the World on purpoſe to publiſh his Orders. The Pigeon which he had taught to flutter about his Head, contributed not a little to ſupport the Myſtery: this Bird paſs'd for the Angel *Gabriel*, who came to whiſper Meſſages in his Ear.

That he might not ſtartle the Idolaters too much, he choſe to appear neither a Jew nor a Chriſtian; and to ingratiate himſelf with both the laſt, he adopted part of the Faith of each into his Doctrine. He taught there were three ſorts of written Laws communicated to Men by the Lord, and in which they might be ſav'd; becauſe they were enjoin'd by all of them to believe in one only God, the Creator and Judge of all Men. The firſt Law, he ſaid, was given to *Moſes*; but as it was too burdenſom, few Perſons were able to fulfil it ſtrictly. The ſecond is that of Jeſus Chriſt; which, tho' it is full of Grace, is very difficult to be obſerv'd, by reaſon of its Oppoſition to corrupted Nature. On this Account,

count, continued he, the Lord, who abounds in Mercy, has ſent you, by my Miniſtry, a Law eaſy and proportion'd to your Weakneſſes; that ſo by following this exactly, every one may be able to attain Happineſs in this World, and in the next.

As I do not underſtand the Genius of the *Arabian* Language, nor its Delicacies, the Alcoran ſeems to me a Book very ill compos'd, which among ſome good things, contains a world of childiſh and frivolous Tales. Notwithſtanding which, the Mahometan Religion, as to ſome Trifles, reſpecting the Care every one ought to take of his Body, ſeems very ſenſibly deſign'd. Perhaps to engage the Imagination of Idolaters, which was accuſtom'd to Figures of Wood and Stone, *Mahomet* thought it was neceſſary to ſooth them with agreeable Images taken from the other World; and that, in order to come at them by Reaſon, he muſt enter into their Taſte, by promiſing ſenſual Pleaſures after Death to People, who, in their Life-time, were acquainted with no others. This Book, ſuch as it is, comprehends all the Laws Eccleſiaſtical and Civil of the Mahometans, and teaches them whatever they ought to believe and practiſe. They never offer to open it, without having firſt laid it upon their Head, which with them is the higheſt Token of Veneration they can give; and their chief Employment is to read it, according to that Precept in it, *Apply yourſelves often to read the Book which is ſent you, and pray inceſſantly, for Prayer turns away Sin.* They are perſuaded that thoſe who read it over ſo many times, make ſure of Paradiſe. In a word, they call it, *The Book*, by way of Excellence; for *Alcoran* ſignifies nothing but *The Scripture*.

It is needleſs to relate here, how this Book was compos'd at firſt, and how it was reform'd after *Mahomet*'s Death: it is ſufficient to remark, that there are four Sects among the Mahometans. The moſt ſuperſtitious is that of the *Arabians*, who adhere to the Traditions of *Abubeker*. That of the *Perſians*, which was founded by *Hali*, is the moſt refin'd; but the *Turks*, who follow that of *Omer*, treat them as Hereticks, and pronounce Anathema's againſt them. The ſimpleſt of all is that of the *Tartars*, who follow *Odeman* or *Oſman*, the chief Compiler of the Memoirs of *Mahomet*.

The only Article of Faith the Mahometans have, is, that there is but one God, and that *Mahomet* is the Meſſenger of God. As to the Commandments, the *Turks* reduce them to five. 1. To pray five times a Day. 2. To faſt in *Lent*. 3. To give Alms, and do Works of Charity. 4. To go in Pilgrimage to *Mecha*. 5. To ſuffer no Filth upon their Body. There are four other Points added, but they are not abſolutely neceſſary to Salvation. 1. To keep Friday a Sabbath. 2. To be circumcis'd. 3. To drink no Wine. 4. Not to eat Swine's Fleſh, nor Things ſtrangled.

The Mahometans regard Friday above the other Days of the Week, becauſe they believe it was upon a Friday that *Mahomet* being perſecuted by the Idolaters, was forced to ſave himſelf by flying from *Mecha* to *Medina* in *Arabia*. It is from this Day the Mahometan Æra begins, which they call *Egire*; and this celebrated Friday fell upon *July* 22, in the Year 622, from the Death of Jeſus Chriſt. They are oblig'd to go every Friday at Noon to the Moſque to Prayers; but the Women are excus'd, for fear they ſhould occaſion diſtraction to the Men. The Tradeſmen keep their Shops ſhut this Day till Noon,

Noon, and ſuch as are pretty rich, do not open them till the Morrow.

Circumciſion, and Abſtinence from Swine's Fleſh and Things ſtrangled, were perhaps inſerted in their Law, merely in complaiſance to the *Jews*, who were then as much courted by the Mahometans, as they have ſince been deſpis'd. The Publick Good led their Legiſlator to forbid the Uſe of Wine to his Diſciples. *Abſtain*, ſays he, *from Wine, and Games of Chance, and from Cheſs; theſe are the Invention of the Devil, to ſow Hatred and Diviſion among Men, to keep them from Prayer, and hinder their calling upon the Name of God.* Notwithſtanding, they confeſs Wine is an excellent thing, and that the Temptation of it is ſo inviting, that it makes the Sin very pardonable. They laugh at us who drink it with Water, and ſay, that ſince it is mix'd in drinking, one ſhould ſatisfy one's Appetite, and not provoke it. With reſpect to Swine's Fleſh, the *Turks* have it in abhorrence; but the *Perſians* look upon Abſtinence from it rather as a Counſel than a Command. They eat it, or forbear, as they alſo do by Wine, according to the Practice of the Sultan, whoſe Taſte is follow'd blindly by the whole Empire. It is a pleaſure to Travellers, when they enter the King of *Perſia*'s Territories, that they can drink Wine without making a Secret of it, and can ſee whole Herds of Swine in the Fields. The *Perſians* who dwell upon the Borders, know the Chriſtians ſo well, that they run out to them as faſt as they can, with Bottles of Wine and Hams, when they ſpy a Caravan.

As for Circumciſion, the *Turks* eſteem it rather as a Mark of Obedience to their Religion, than as an eſſential Law: there is nothing ſaid of this

this Ceremony in the Alcoran, and it is rather a Tradition borrow'd from the *Jews*. The Mahometans are of opinion, that Children dying without Circumciſion are nevertheleſs ſav'd; and they break their little Finger, before they bury them, to denote they have not been circumcis'd. The moſt ſcrupulous (as there are ſome ſuch in all Religions) believe the Circumciſion of their Father has an Effect upon them; but thoſe who pretend to know the fundamental Points of their Religion better, agree, that Circumciſion had not been eſtabliſh'd, but to put the Mahometans in mind, thro' the reſt of their Life, of what they promis'd to God by their Profeſſion of Faith, namely, that there is no God but God, and that *Mahomet* is the Meſſenger of God; and that for this reaſon Children ought not to be circumcis'd till the Age of 12 or 14 Years, that ſo they may attend to what is done. Some of their Doctors believe Circumciſion was not taken from the *Jews*, but only for the better obſerving the Precept of Cleanneſs, by which they are forbidden to let any Urine fall upon their Fleſh. And it is certain, that ſome Drops are always apt to hang upon the *Præputium*, eſpecially among the *Arabians*, with whom that Skin is naturally much longer than in other Men. At preſent moſt Renegades are not circumcis'd; it is thought enough to make them lift up their Finger, and pronounce the Words which expreſs the Profeſſion of their Faith. Perhaps it is out of Contempt that they do not circumciſe them; for the *Turks* have a common Saying, That a bad Chriſtian will never make a good *Turk*.

The *Turkiſh* Girls are not touch'd by circumciſing, but in *Perſia* they cut off the *Nymphæ*. Upon the Day of the Circumciſion, in *Turkey* a Feaſt is made for

The Ceremony of Circumciſion.

the

the Relations of the Child, who is to be circumcis'd. He is dreſs'd as handſomly as may be, and is led upon a Horſe or a Camel, to the Sound of Inſtruments, thro' the whole Town, if it is of a moderate Compaſs; or thro' a Quarter of it only, if it is very large. He holds an Arrow in his right Hand with the Point toward his Heart, to ſhew he would ſooner pierce that Part, than renounce his Faith. His Comrades, his Friends, and Neighbours follow him on foot, ſinging his Praiſes with Tokens of Joy, to the Moſque, where the *Iman*, after a ſhort Exhortation, cauſes him to make a Profeſſion of Faith and lift up his Finger: after which he orders the Surgeon appointed, to place him upon a Sopha, and perform the Operation. Two Servants hold a Napkin ſpread out before the Child; and the Surgeon having drawn the Foreſkin as low as he can, without prejudice, he holds it with his Pincers, and cuts it with a Razor, and ſhewing it to the Aſſiſtants, cries with a loud Voice, *God is great*. The Child roars out all the while, for the Pain is very acute: every one comes to congratulate him upon his being admitted into the Rank of *Muſſulmen*, that is, the Faithful.

If the Relations are rich, they cauſe the Children of the Poor in their Neighbourhood to be circumcis'd at their own Charge. After the Ceremony, they retire in the ſame Order as they came, and march as in Triumph to the Relations Houſe, who treat all who come for three Days. The Expence is only a large Kettle of Rice a Day, ſome pieces of Beef and Mutton, and ſome Hens: nor is the Coſt much in Liquors; for the whole Company is ſatisfy'd with one great Jar of Water. The Rich entertain with Sherbet, Coffee, and Tobacco, and the Relations make Preſents to the poor Boys who were circumcis'd with

their

their Son: they give Alms alſo to the Poor of their Pariſh. After they have well danced and ſung, the Gueſts, in their turn, make Preſents to the new Muſſulman. At the Houſes of Perſons of Diſtinction they give Veſts, Arms, and Horſes. When one of the Grand Signior's Children is circumcis'd, there are publick Rejoicings, and all the Artillery of the Seraglio is diſcharged: Courſes are run in the *Atmeidan*, and other Places: Gambols are play'd in the Streets, and all the Diverſions of the Bairam renew'd.

It is worthy remarking, that the Iman does not name the new-circumcis'd; but their Father gives them what Name he will, at the time when they are born. He holds the new-born Infant in his Arms, and lifting it up towards Heaven, to offer it up to God, he puts a Grain of Salt into its Mouth, and ſays, *God grant, my Son* Solyman, (for inſtance) *that his holy Name may always be as ſavoury to thee as this Salt, and that it may keep thee from taſting the Things of the Earth.* Their Names are generally *Ibrahim* or *Abraham*; *Solyman*, which ſignifies *Soloman*; *Iſouph*, *Joſeph*; *Iſmael*, hearing God; *Mahomet*, Laudable; *Mahmud*, Deſirable; *Scander*, *Alexander*; *Sophy*, Holy; *Haly*, High; *Selim*, Peaceable; *Muſtapha*, Sanctify'd; *Achmet*, Good; *Amurat* or *Mourat*, Living; *Seremeth*, Diligent.

From the Counſels I paſs to the Commandments. The Muſſulmen are ſo convinced that their Prayers are the Keys of Paradiſe, and the Pillars of Religion, as they ſay, that they apply themſelves to them with a Care and Attention extremely edifying. Nothing can excuſe them from praying; and it is enjoin'd them, that when they are in the Army, they ſhall call up one another to pray, all the time their Comrades are under Arms. *Let them*, ſays the Alcoran, *who go to*

pray, not be drunk, but ſober, and have their Mind free, that they may know what they ought to do, and what they ought to ſay. It is ſaid alſo in the ſame Book, that they who pray with a diſorder'd Spirit, and without thinking what they are about, tho' they ſeem to do a good Act, have nothing of the Love of God in them.

As the *Turks* believe that what defiles the Body, is capable alſo of defiling the Soul; ſo they are perſuaded, that what purifies the one, has a power in like manner to purify the other. Upon this Principle, which is directly contrary to that of many Chriſtians, they prepare themſelves for Prayer by Ablutions. *Good People*, ſays the Alcoran, *when ye would ſay your Prayers, ye muſt waſh your Face, your Hands, your Arms, and your Feet.* In like manner the married Perſons, who have lain together, muſt bathe. If the Sick and the Travellers can get no Water, let them rub their Face and Hands very clean with Powder; for God loves Cleanlineſs: He would have the Prayers we make to him, perfect, that we ſhould thank him for the Favours he beſtows on us, and often call upon his holy Name.

The great Ablution of the Turks. The Mahometans have reduced the Duty of this Commandment to two Ablutions; the great, and the ſmall. The firſt is of the whole Body, but this is enjoin'd only to married People, who have lain together; to thoſe who have had any Pollution in their Sleep, or who have let ſome Urine drop upon their Fleſh when they made Water. Theſe are the three grand Defilements of the Muſſulmen. That nothing may be cover'd from the Water, which ought to purify their Body and their Soul, and that it may enter the better, they pare their Nails very carefully, and take off the Hair from all Parts, except the Chin. The great Ablution

conſiſts in plunging themſelves three times under Water, let the Seaſon be as ſevere as it will. I have ſeen *Turks* in the depth of Winter leave the Caravan to throw themſelves ſtark naked into the Brooks which were on the ſide of the Road, without catching either the Cholick or Pleuriſy: after which, they came and join'd the Company again with ſuch an Air of Tranquillity, as is ſeen in the Face of Perſons whoſe Conſcience is at peace. When they find a warm Spring, they waſh themſelves in it with pleaſure. In moſt rich People's Houſes there are Tubs, which are fill'd with Water every Morning, to make the Grand Ablution. In our Paſſage from *Scio* to *Conſtantinople* there was an honeſt Muſſulman among us, who gave three Pence a time to two Mariners, to take him down by the Ship's ſide, and plunge him thrice into the Sea, as cold as it was.

In order to make the leſs Ablution, they turn their Face towards *Mecha*, and waſh their Hands and their Arms as high as the Elbow, and rince their Mouth three times, and clean their Teeth with a Bruſh. After this they are obliged to waſh the Noſe thrice, and ſquirt thro' the Noſtrils ſome Water, which they drink up out of the hollow of the Hand: they alſo ſprinkle their Face three times: they are enjoin'd to rub themſelves from the Forehead down to the lower part of the Head with the right Hand thrice; from whence they paſs to the Ears, which they muſt make very clean within and without; and the Ceremony concludes with the Feet. *The leſs Ablution of the* Turks.

Mahomet might ſay, if he pleas'd, that his Law was eaſy to be practis'd; but, for my part, I thought it troubleſome enough, and make no queſtion but moſt of the Renegadoes break thro' theſe Trifles. When they make Water, they ſquat down like Women, for fear ſome Drops of Urine

ſhould fall into their Breeches. To prevent this Evil, they ſqueeſe the Part very carefully, and rub the Head of it againſt the Wall; and one may ſee the Stones worn in ſeveral Places by this Cuſtom. To make themſelves ſport, the Chriſtians ſmeer the Stones ſometimes with *Indian* Pepper, and the Root call'd *Calfs-foot*, or ſome other hot Plants, which frequently cauſes an Inflammation in ſuch as happen to uſe the Stone. As the Pain is very ſmart, the poor *Turks* commonly run for a Cure to thoſe very Chriſtian Surgeons, who were the Authors of all the Miſchief: they never fail to tell them it is a very dangerous Caſe, and that they ſhould be obliged perhaps to make an Amputation: the *Turks*, on the contrary, proteſt and ſwear they have had no Communication with any ſort of Woman that could be ſuſpected. In ſhort, they wrap up the ſuffering Part in a Linen dipp'd in Oxicrat, tinctur'd with a little Bole-armenic; and this they ſell them as a great Specifick for this kind of Miſchief.

When they go to ſtool either at home or in the Field, they furniſh themſelves with two large Cloths, which they carry at their Girdle, or acroſs their Shoulders, juſt as a Butler carries a Napkin; they alſo take a Pot of Water in their Hand, which ſerves to make the *Taharat*, that is, to waſh themſelves below with their Finger. The Grand Signior himſelf cannot diſpenſe with this Cuſtom: it is the firſt Leſſon his Governor teaches him. We may preſume, that after this Operation the *Turks* muſt waſh and ſcour the tops of their Fingers frequently. Nor is this the only Inconvenience; for there are a great many things which annul this Ablution, and oblige them to begin it anew: as for inſtance, if they happen to break wind; but it is an inſufferable Misfortune, if a Man has a Looſeneſs, for in that caſe this Ablution,

tion, which muſt be perpetually repeated, becomes an exceſſive Burden. I have heard the *Turks* ſay, that one of the principal reaſons which hinders them from travelling into Chriſtian Countries, is, becauſe they cannot have Conveniences to perform theſe Duties.

As to a particular Ablution, that muſt be done for the leaſt Fault; as, for having blown their Noſe with their right Hand; for having waſh'd the Parts of the Body more than three times; for having us'd on this occaſion Water warm'd in the Sun. It is the ſame alſo, if they happen to throw the Water upon their Face with too much Violence; if Blood or any Ordure falls upon their Body; if they Vomit, if they fall into a Swoon, if they drink Wine, or ſleep at Prayers: in a word, if they touch a Dog, or any other unclean Animal. All theſe Reaſons cauſe them to build Reſervatories, and Fountains, and Turn-cocks about their Moſques, or in their Houſes. Upon want of Water, they are permitted to make uſe of Sand, Powder, or ſome Plants proper to cleanſe themſelves with. [*b*] *Rablais*'s Chapter, which carries a pleaſant Title, would be a wonderful Relief to them, if it was tranſlated into their Language.

After they have purify'd themſelves, the *Turks* fix their Eyes on the Ground, and retire ſeriouſly inward, in order to diſpoſe themſelves for their Prayer, which they make five times a Day. 1. In the Morning, between the Break of Day and Sun-riſing. 2. At Noon. 3. Between Noon and Sun-ſet. 4. At Sun-ſet. 5. About an Hour and a half after the Sun is down. All theſe Prayers are accompanied with many Bowings, and ſome Proſtrations, They may make their Prayers either at home or in the Moſques; and they have

[*b*] B. 1. c. 13.

notice given them of the Hours appointed for this Exerciſe, by Men hir'd on purpoſe, who guide themſelves by the Courſe of the Sun, or by an Hour-glaſs. Theſe Fellows are a ſort of ſpeaking Clocks, for at ſet Hours they go up to the Galleries of the Pinacles, and ſtopping their Ears with their Fingers, bawl out as loudly as they are able, the following Words; *God is great, there is no other God but God: come to the Prayer, I ſummon you with a clear Voice.* They repeat theſe Words four times, turning themſelves firſt to the South, then to the North; after that to the Eaſt, and laſtly to the Weſt.

At this Signal every one makes his Purification, and then goes to the Moſque, at the Door of which they put off their Shoes, unleſs they chuſe to take them with them in their Hand, for fear they ſhou'd be mix'd with thoſe of others who come there. All this is done with a profound Silence. They ſalute with a deep Reverence the Nich were the Alcoran is placed, and this Place is directed toward *Mecha*. After this, every one lifts up his Eyes, and puts his Thumbs into his Ears before he ſits down: the very Manner of ſitting down is alſo the moſt humble among them that can be, for they ſit upon the Calf of the Leg: they continue thus for ſome time, and caſt down their Eyes, and kiſs the Earth thrice: after this they take their Seats, and wait for the Prieſt to begin, whom they follow, and make the ſame Inclinations as he does. It is at this time, that their Decency is moſt admirable: they ſalute no body, nor dare to hold diſcourſe, nor take notice of any one, whoever it is, nor mind what paſſes. The whole Aſſembly is unmov'd; no one either ſpits, or coughs: in fine, they give no token of Life, but by ſome profound Sighs, which are rather the Aſpirations of the Soul towards God, than mechanical Motions

tions of the Body. Amidſt theſe Sighs the Prieſt ſtands up, and ſpreads his Hands upon his Head, ſtops his Ears with his Thumbs, and lifting his Eyes towards Heaven, ſings with a loud and diſtinct Voice, *God is great: Glory to thee, O Lord: may thy Name be bleſſed and praiſed: may thy Greatneſs be acknowledged, for there is no other God beſides thee.*

This is the Prayer which they commonly repeat with their Eyes turn'd down, and their Hands acroſs their Stomach. They alſo uſe the following Prayer, which is the ſame to them, as the Lord's Prayer is to us.

In the Name of God, full of Goodneſs and Mercy! Praiſed be God, the Lord of the World, who is one God, full of Goodneſs and Mercy. Lord, who ſhalt judge all Men, we worſhip thee, we place our whole Truſt in thee. Preſerve us, who call upon thee, in the right way, which thou haſt choſen, and doſt favour with thy Acceptance. It is not the way of the Infidels, nor of thoſe againſt whom thou art juſtly incens'd. So be it.

After this, they make the Inclinations, and reſt their Hands upon their Knees, which are half bent, and make this Prayer: *God is great: Glory to thee, O Lord,* &c. or elſe they ſay three times, *Let the Name of the Lord be glorified.* Then they proſtrate themſelves again, kiſſing the Ground twice, and crying out as often, *O great God, may thy Name be glorify'd.* They alſo recite that Prayer, *In the name of God, full of Goodneſs and Mercy,* &c. To which they add the following Article out of the Alcoran: *I acknowledge that God is God, that God is eternal, that he neither begot, nor is begotten, and has none who is like him or equal to him.* After having made the Inclinations which the Hour of Prayer requires, they raiſe themſelves half up, reſting ſtill upon their Feet; and caſting

their Eyes upon their Hands, ſpread open like a Book, they pronounce the following Words:

Adoration and Prayers are due only to God. Salvation and Peace be to thee, O Prophet. The Mercy, the Bleſſings, and the Peace of the Lord be upon us and upon the Servants of God. I declare there is but one God, that he has no Companion, and that Mahomet *is the Meſſenger of God.*

They cloſe their Prayers with the Salutation of the two Angels, who, they believe, are at their Side. In performing this Duty, they take hold on their Beard, and turn it to the right hand and to left. One of theſe Angels, they imagine, is white, and the other black. The white, as they believe, excites them to do Good, and keeps a Regiſter of their good Actions; and the black rules over their evil Actions, to accuſe them for them after their Death. In ſaluting each Angel, they ſay, *The Salvation and the Mercy of God be upon thee.* They believe alſo that their Prayers will not be heard, unleſs they firſt reſolve firmly to forgive their Enemies. It is for this reaſon, that they never let a Friday paſs without making a hearty Reconciliation; and hence it is, that we never hear of any Detraction or Injury among the *Turks*.

The Friday Prayers are deſign'd for invoking the Grace of God upon all Muſſulmen. On Saturday they pray for the Converſion of the *Jews*, and on Sunday for that of the Chriſtians; on Monday for the Prophets; on Tueſday for the Prieſts, and for them who honour the Saints in this World; on Wedneſday for the Dead, and for the Muſſulmen who are in Slavery among the Infidels; on Thurſday for the whole World, of whatever Nation, and of whatever Religion. The Moſques are moſt frequented upon Friday, and are

better

better illuminated, and the Prayers are made with the greateſt Solemnity.

We never ſaw them at Prayer in the Moſques, becauſe the Chriſtians are not ſuffer'd to enter while any Muſſulman is there; but we have ſeen them at Prayer in the Caravans. The Chief of the Caravans, knowing what Hour it is by the Elevation of the Sun, ſtops them, and calls them to Prayers, exactly like the ordinary Chanters. The Chriſtians and the Jews wait by on horſe-back, if they pleaſe, or elſe ride out during the time. Every Muſſulman ſpreads his Carpet on the Ground, and makes the Inclinations, and ſays over the Prayers. Very often the Chief of the Caravan ſupplies the Place of the Prieſt; but if they light upon a Derviſe, as they commonly do in the Caravans of *Aſia*, he exerciſes the Function. All this is done in the middle of the Field, with the ſame Attention and Decency, as if they were in a Moſque. When there are but two or three *Turks* in a Caravan, one ſhall ſee them ſtep aſide out of the Road to pray, and then put on full ſpeed to get up to the Company. Nothing can be more exemplary than theſe Exerciſes; and it has rais'd the utmoſt Indignation in me againſt the *Greeks*, who commonly live like ſo many Brutes.

Beſides the daily Prayers I have mention'd, the *Turks* reſort to the Moſques at Midnight in *Lent*, to make the following Prayer:

Lord God, who paſſeſt by our Faults; thou who alone oughteſt to be lov'd and honour'd; who art great and victorious; who ordereſt the Night and the Day; who pardoneſt our Offences, and cleanſeſt our Hearts; who ſheweſt Mercy, and diſpenſeſt thy Benefits to thy Servants; adorable Lord, we have not honour'd thee as thou oughteſt to be honour'd. Great God, who deſerveſt that we ſhould ſpeak of nothing but thee; we

have

have not ſpoken of thee ſo worthily as we ought. Great God, whom we ought to thank continually, we have not given thee ſufficient Thanks. Merciful God, all Wiſdom, all Goodneſs, all Virtue come from thee: it is of thee we muſt ſeek Forgiveneſs and Mercy. There is no God but God. He is one only. He has no Companion. Mahomet *is the Meſſenger of God. My God, let thy Bleſſing be upon* Mahomet, *and upon the Race of Muſſulmen.*

The Lent *of the* Turks.

The *Turkiſh Lent* takes its Name from the Month in which it falls, which is the Moon of *Ramazan* or *Ramadan*, for they always reckon by Moons. Their Year conſiſts of 354 Days, divided into twelve Moons or Months, which begin upon the new Moon: theſe Months contain alternately 30 Days and 31. The firſt of them, which has 30 Days, is call'd *Muharrem*; the ſecond *Sefer*, and contains but 29 Days; the third *Rebiul-euvel*; the fourth *Rebiul-ahhir*; the fifth *Giamazil-euvil*; the ſixth *Giamazil-ahhir*; the ſeventh *Regeb*; the eighth *Chaban*; the ninth *Ramazan* or *Ramadan*; the tenth *Chuval*; the eleventh *Zouleudé*; the twelfth *Zoulhigé*. Theſe Months do not follow the Seaſons, becauſe they do not agree to the Courſe of the Sun; and their Years have twelve Days fewer than ours: the *Ramazan* falls higher every Year the ſame number of Days: from whence it comes, that in ſome Years it runs thro' all the Seaſons.

The *Lent* was appointed in the Month of *Ramazan*, becauſe *Mahomet* declar'd the Alcoran was ſent to him from Heaven at that time. The Faſt which it ordains, is different from ours, in that it is abſolutely prohibited, during the whole Courſe of that Moon, to eat, or drink, or take any thing into their Mouth, or even to ſmoke, from Sun-riſing till its ſetting. To make amends, while the Night continues, they are allow'd to eat and drink

drink without diſtinction of Meats or Drinks, excepting only Wine; for it would be a high Crime to taſte this, and formerly the Crime could be expiated only by pouring melted Lead down the Offender's Throat: at preſent they are not ſo ſevere, tho' they ſtill puniſh it corporally. In the Night alſo they never ſpare *Aquavitæ*, during this time of Penitence; and much leſs the Sherbet and the Coffee: and there are ſome, who under a pretence of Penitence indulge themſelves more deliciouſly than all the reſt of the Year. Self-love, which is always ingenious, prompts them at this time to enjoy good Cheer, in a Seaſon appointed for Mortification: the Devotees comfort their Stomachs with Sweetmeats, tho' they are made ordinarily of Honey and Roſin. The Rich obſerve *Lent* as ſtrictly as the Poor, and the Soldiers as the Religious, and the Sultan himſelf as the meaneſt private Man. In the Day-time they take their Repoſe, and mind nothing but to ſleep, or at leaſt to ſhun the Exerciſes which occaſion Drought; for it is an intolerable Puniſhment not to be able to drink Water amidſt ſuch exceſſive Heats. Labourers, and Travellers, and Country-people ſuffer very much: it is true, they are excus'd in breaking *Lent*, provided they keep an account of the Days, and faſt the ſame number afterwards, when their Affairs permit. Upon the whole matter, *Lent* with the Mahometans is only living differently from their uſual manner. When the Moon of *Chaban*, which immediately precedes that of *Ramazan*, is paſs'd, they watch very carefully for the New Moon. An infinite Croud of People of all Conditions poſt themſelves upon the high places, and run away to give notice of its Appearance: ſome do it out of Devotion, and others to obtain a Reward. The very Moment they are aſſur'd of the Fact, they publiſh it through the whole Town,

and

and begin to faſt. In Places where there are any Cannons, they fire one Round at Sun-ſet. They light up ſuch a prodigious number of Lamps in the Moſques, that they look like ſo many Chapels on fire: they take care alſo to make great Illuminations upon the Pinacles in the Night.

The *Muezins* at the return of the Moon, that is, at the Cloſe of the firſt Day of the Faſt, proclaim with a loud Voice, it is then time to pray and eat. The poor Mahometans, who are choked with Thirſt, begin then to ſwill off huge Draughts of Water, and fall greedily to their Plates of Rice. Every one refreſhes himſelf with the beſt Proviſion; and, as if they apprehended they ſhould die with Hunger, they go out to eat abroad after they have ſtuff'd themſelves at home: ſome run to Coffee, others to Sherbet; and the more Charitable give Victuals to ſuch as come. One may hear the Poor cry in the Streets, *I pray God fill their Purſe, who give me ſomething to fill my Belly.* They who think to improve their Pleaſures, fatigue themſelves in the Night as much as they can, that they may reſt the better in the Day, and paſs the time of the Faſt without trouble. They ſmoke then during the Darkneſs, after they have eat ſufficiently, and play upon Inſtruments, and have Puppet-ſhews by Lamp-light. All theſe Diverſions continue till the Morning is clear enough for them to diſtinguiſh, as they ſay, a white Thread from a black: then they repoſe themſelves, and the Name of a Faſt is given to undiſturb'd Slumber, which continues till Night. None but ſuch as are forced by Neceſſity, go about their ordinary Work. Where is then, according to them, the Spirit of Mortification, which ought to purify the Souls of Muſſulmen? Thoſe who love a diſorderly Life, wiſh this Penitential Seaſon were to laſt half the Year; and the more, becauſe it is follow'd

by

by the grand *Bairam*, in which, by an agreeable Alternative, they ſleep all Night, and rejoice all the Day.

The Bairam.

About the end of the Moon *Ramazan*, they look out heedfully for that of *Chuval*, and proclaim the *Bairam* as ſoon as they perceive it. One hears then nothing but the Sound of Drums and Trumpets in the Palaces and publick Places. If the cloudy Weather hinders their diſcerning the New Moon, they keep back the Feſtival for one Day; but if the Clouds continue, they ſuppoſe there ought to be a New Moon, and kindle Bonfires in the Streets. The Women, who are ſhut up all the Year, have the liberty of going abroad the three Days this Feaſt continues; and every where are ſeen Muſicians, Flying-chairs, and Wheels of Fortune. In theſe Chairs they are carry'd aloft in the Air, by means of Cords which Men pull with more or leſs Violence, as the Perſon chuſes. The Wheels of Fortune are like thoſe of a Water-mill, and are turn'd round, without thoſe who are ſeated in them, ſo much as touching one another, tho' every one finds himſelf in his turn at the top and at bottom of the Wheel.

The firſt Day of *Bairam* the Muſſulmen make a general Reconciliation with one another, and join Hands mutually in the Streets; and having kiſs'd thoſe of their Enemies, they lay them upon their Head. They wiſh one another a thouſand Proſperities, and ſend Preſents as we do at the beginning of the Year. The Preachers explain in the Moſques ſome Points of the Alcoran; and after the Sermon, is ſung the following Prayer: *Salvation and Bleſſing upon thee*, Mahomet, *Friend of God. Salvation and Bleſſing upon thee*, Jeſus Chriſt, *the Breath of God. Salvation and Bleſſing upon thee*, Moſes, *the Familiar of God. Salvation and Bleſſing upon*

upon thee, David, *the Monarch eſtabliſh'd by God. Salvation and Bleſſing upon thee*, Soloman, *the faithful of the Lord. Salvation and Bleſſing upon thee*, Noah, *who wert ſaved by the Favour of God. Salvation and Bleſſing upon thee*, Adam, *the Purity of God.*

The Grand Signior appears more magnificent upon this Day than ordinary; and receives the Compliments of the Great Ones of the Port, and gives them a ſumptuous Repaſt in the Hall of the Divan. At his return from *Sancta Sophia*, they ſay, he mounts his Throne, having the Chief of the White Eunuchs at his left Side. If the Sons of the Cham of *Tartary* are at Court, they come firſt of all to proſtrate themſelves before him, and withdraw not till they have kiſs'd his Hands, and wiſh'd him a happy Feſtival. Then the Grand Viſier preſents himſelf at the head of the Vice-roys and Baſſa's, who are in Town; and having made his Compliment to the Sultan kneeling, he kiſſes his Hand, and takes the Place of the Chief of the white Eunuchs. The Mufti, accompanied by the chief Juſtices, the head Cadi's, and the moſt celebrated Preachers, and, in a word, by all thoſe who are call'd the principal Officers of the Faith, and by him who terms himſelf the Chief of the Race of *Mahomet*; the Mufti, I ſay, bowing his Head to the Ground, and with his Hands in his Girdle, goes to kiſs the Sultan's Shoulder; and they ſay the Prince advances one Step to receive him. The Janizary-aga makes his Compliment laſt of all, after the Officers who attended the Mufti have made their Reverence. At the Repaſt the Grand Signior diſtributes Veſts of Sable to the prime Officers of the Port. All this is tranſacted at the Entrance of the Seraglio. In the inner Rooms of the Palace the Sultan receives the Compliments of the chief Eunuchs and Waiters. The Sultaneſſes alſo come out of their Apartments,

and

and are carried abroad with the Grand Signior in the Coaches; but they faſten the Coaches up as carefully, as if they were carrying out ſo many Priſoners. I am inform'd, that during the three Days the Women are permitted to come to the Sultan, he is ſerv'd only by black Eunuchs; the Pages, and white Eunuchs, and in ſhort, all whoſe Complexion is not black, being remov'd for all that time. The Women alſo viſit one another, after they have paid their Homage to the Emperor.

The Mahometans likewiſe obſerve other Feſtivals during the reſt of the Year. I have given your Lordſhip an Account of the ſmaller *Bairam* in my third Letter: this is ſolemniz'd the 70th Day after the other, *viz.* upon the 10th of the Moon of *Zoulhigé*; and the Pilgrims, who go to *Mecha*, order their Journey ſo ſkilfully, as to arrive there the Evening before. The *Turks* celebrate with Joy alſo the Night of *Mahomet*'s Birth, which is from the 11th to the 12th of the third Month. They make the uſual Illuminations in the Moſques and Pinacles of *Conſtantinople*. The Emperor goes to the new Moſque, where he gives a Collation after Prayer, and orders Sweetmeats and Drinks to be diſtributed. *Mahomet*, as the Muſſulmen believe, was carried to Heaven upon *Alborac*, the Night from the 26th to the 27th of the 4th Month, which is a Day of a high Feſtival with them. Two Months before the *Ramazan*, they celebrate the Night from the 4th to the 5th of the 7th Month, to put them in mind that *Lent* is at hand. They never faſt on account of theſe Feaſts; but on the contrary, after having pray'd by Night in the Moſques, they go in the Day-time to make merry at home, or with their Friends.

The *Turks* do not wait for feſtival Days to do Works of Charity; for as Alms-giving is an indiſpenſable

diſpenſable Commandment with them, they eſteem it the moſt certain Means to increaſe their Store, and draw down the Bleſſing of Heaven upon their Eſtates. *They who read the Alcoran*, ſays Mahomet, *who pray, and who give of the Goods which God has given them, either in publick or in private, may reſt aſſur'd they ſhall loſe nothing thereby. They ſhall be amply re-imburs'd for all they have given. God, whom we ought always to glorify, pardons the Sins of them who do Charity, and pays with Intereſt whatever is given in his Name.* They are enjoin'd to give Alms only in view of pleaſing God, and not from a Principle of Vanity. *Loſe not the Gain, ye Rich, of your Alms, in ſeeking to have them ſeen: for he who beſtows them in order to have them ſeen, and not with an Intention of rendering himſelf accepted of the Lord in the Day of Judgment, is, with reſpect to things of Heaven, as a Field full of Stones cover'd with a little ſhallow Duſt, which the leaſt Rain waſhes away, ſo that nothing remains but the Stones.*

The Mahometan Caſuiſts are not agreed by what Rules every one ought to proportion his Alms. Some think it is ſufficient to give one in the Hundred of all one's Goods; others pretend, they ought to lay by a fourth Part for the Poor; but the moſt ſevere oblige them to give a tenth. Beſides private Alms, there is no Nation which expends more upon publick Foundations than the *Turks*. Even they who have but a moderate Fortune, leave ſomething after their Death, to maintain a Man to give Water in the Summer-heats to drink to Paſſengers, as they go along by the Place where they are bury'd: nor do I queſtion but they would have alſo order'd Veſſels of Wine, if *Mahomet* had not forbidden the uſe of it. The manner of giving Alms is very well explain'd in the following Precept: *Help your Father and Mother, your next Relations, the Orphans, your Neighbours,*

bours, them who travel with you, the Pilgrims, and thoſe who are under your power; but do nothing out of Vanity, for that is abhorr'd of God. I will ſeverely puniſh (ſays the Lord) *and will cover with Confuſion the Covetous, who not content to impart nothing to others out of the Goods which I entruſted them with only as Stewards, on the contrary affirm, they ought not to give. Let them who have Faith, give Alms, and pray before the Day of Judgment comes; for there will be no time for obtaining Paradiſe after that terrible Day.*

There are no Beggars to be ſeen in *Turkey*, becauſe they take care to prevent the Unfortunate from falling into ſuch Neceſſities. The Sick viſit the Priſons, to diſcharge thoſe who are arreſted for Debt: they are very careful to relieve Perſons who are baſhfully aſham'd of their Poverty. How many Families may one find, who have been ruin'd by Fires, and are reſtor'd by Charities! They need only preſent themſelves at the Door of the Moſques. They alſo go to their Houſes to comfort the Afflicted. The Diſeaſed, and they who have the Peſtilence, are ſuccour'd by their Neighbours Purſe, and the Pariſh Funds; for the *Turks*, as *Leunclavius* obſerves, ſet no bounds to their Charities. They lay out Money for repairing the Highways, and making Fountains for the benefit of Paſſengers; and build Hoſpitals, Inns, Baths, Bridges, and Moſques.

Tho' the fineſt Moſques are at *Conſtantinople*, at *Adrianople*, *Burſa* or *Pruſa*; yet there are ſome Conveniencies provided in thoſe of the principal Towns, and Receptacles of Water for making the Ablutions. The Body of the Moſque is generally a very handſom Dome, the Inſide is very plain, and upon the Walls is written the Name of God in *Arabick*. The Nich where the Alcoran lies, is always fronting the ſide towards *Mecha*;

and the Dedication of the moſt celebrated Moſques is made by fixing there a piece of Stuff, which had ſerv'd to ſupport the Moſque at *Mecha*. The ſmalleſt Moſques generally has its Pinacle, and thoſe which make any tolerable figure, have two: if there is none, the Muezim places himſelf at the Door, and putting his Thumbs into his Ears, turns himſelf to the four Quarters of the World, and proclaims the Hours of Prayer. This Chanter ſerves inſtead of a Clock, a Quadrant, and a Dial; for there is no ſuch thing as a Watch in all *Turkey*. Their Service is uniform in all the Churches. All the Officers are under the Curate, who, as the chief Miniſter, preaches and ſays the Prayers. As good as the Pavement of the Church is, it is always cover'd with a Carpet or a Mat. As for the Revenues of the Moſques, it is certain none of them are poor: the greater part are very rich: and they ſay the Church poſſeſſes a third part of the Lands of the Empire. *Orchan*, the ſecond *Ottoman* Emperor, changed the *Greek* Churches into Moſques: his Succeſſors did the ſame, and augmented their Revenues, ſo far were they from leſſening them. This Emperor alſo was the firſt who caus'd Hoſpitals to be built for the Poor, and the Pilgrims: he founded Colleges, and endow'd them, for the Education of Youth. There are few conſiderable Moſques, but have their Hoſpitals and Colleges. The Poor, of whatever Religion they are, are reliev'd in theſe Hoſpitals; but they admit none into the Colleges except *Mahometans*, who are taught to read and write, and interpret the Alcoran. Several apply themſelves there to Arithmetick, Aſtrology, and Poeſy; tho' the Colleges are principally appointed to breed them to the Law.

The Inns upon the publick Foundation are large Buildings, long or ſquare, and in appearance like a Barn. On the Inſide there is only a Bench fix'd

to

to the Wall, about three Foot high, and ſix broad: the reſt of the Place is for lodging the Mules, Horſes, and Camels. The Bench ſerves the Men for a Bed, a Table, and a Kitchin. They have ſmall Chimneys there, ſeven or eight Foot wide, one with another, where they hang on the Pot. When the Broth is ready, they ſpread a Napkin, and ſit round with their Legs acroſs, like Taylors. The Bed is ſoon made after Supper, for they only ſpread their Carpet, and lay on their Baggage and Clothes: a Saddle ſupplies the place of a Pillow, and their Clothes ſerve them for a Coverlid. The greateſt Convenience is, that in the Morning they mount their Horſe without getting down from the Bench they ſlept on, for it is even with the Stirrups. The Carriers hold the Stirrup while the Paſſengers mount: theſe Fellows never ſleep, but ſpend the moſt part of the Night in feeding the Horſes, and making them ready.

At the Door of theſe Inns are Bread, Eggs, Hens, Fruits, and ſometimes Wine; and if any thing is wanted, they procure it at the neighbouring Town. If there are any Chriſtians there, then one may get ſome Wine, if not, one muſt go on without it. They pay nothing for Lodging. Theſe publick Hoſtries in ſome degree keep up the Hoſpitality ſo praiſe-worthy in the Ancients.

The private Inns in the Towns are more convenient, and better built; they are very like Monaſteries, for a great many have a little Moſque belonging to them. The Fountain is commonly in the middle of the Court, and the neceſſary Houſes are round about: the Chambers are ranged along a large Gallery, or in very lightſom Dormitories. In the publick Inns the whole Entertainment coſts a ſmall Piece of Money to the Keeper, and Proviſions are cheap enough in the others. The beſt way to make one eaſy there, is to get a Room where a Man may dreſs his own Diet.

The Market is juſt at hand; for you have Meat, Fiſh, Bread, Fruits, Oil, Butter, Pipes, Tobacco Coffee, Candles, and Wood at the Door. One muſt apply to the Jews or the Chriſtians for Wine, and for a ſmall Matter they will bring you ſome privately: the Jews have the beſt, and the worſt is the *Greeks*. We had generally very good, becauſe our People, who had an Intereſt there, took care to give out through the Quarters that we were Phyſicians. They came about us to aſk for Medicines, or to beg us to look upon their Sick, and the Fee was commonly ſome Bottles of excellent Wine. There are ſeveral of theſe Inns, where Straw, Barley, Bread, and Rice are provided at the Founder's Charge. Thoſe of *Europe* are better built, and better endowed and accommodated than thoſe of *Aſia*; for in the great Towns they are cover'd with Lead, and embelliſh'd with ſeveral Domes: but it raining very ſeldom in *Aſia*, it is more pleaſant to walk in the Fields, in fine Weather, along the Brooks ſide, where one may catch admirable Trouts: there are Partridges alſo almoſt in every Corner.

As Charity and Love of one's Neighbour are the moſt eſſential Points of the *Mahometan* Religion, the Highways are generally kept mighty well; and there are Springs of Water common enough, becauſe they are wanted for making the Ablutions. The Poor look after the Conduit-pipes, and thoſe who have a tolerable Fortune repair the Cauſeways. The Neighbourhood joins together to build Bridges over the deep Routs, and contribute to the Benefit of the Publick according to their power. The Workmen take no Hire, but find Maſons and Labourers *gratis* for the ſeveral ſorts of Work. You may ſee Pitchers of Water ſtanding at the Doors of the Houſes in the Towns, for the uſe of Paſſengers; and ſome honeſt Muſſulmen lodge themſelves under a ſort of Sheds, which they

erect

erect in the Road, and do nothing elſe during the great Heats, but get thoſe who are weary, to come in and reſt themſelves, and take a Refreſhment. The Spirit of Charity is ſo extenſive among the *Turks*, that the Beggars themſelves, tho' there are very few to be ſeen, think they are obliged to give their Superfluities to other poor Folks; and carry their Charity, or rather Vanity, to ſuch an Extreme, that they give their Leavings even to ſufficient Perſons, who make no ſcruple to receive their Bread, and to eat it, to ſhew how highly they eſteem their Virtue.

The Charity of the *Mahometans* is extended alſo to Animals, and Plants, and to the Dead. They believe it is pleaſing to God, ſince Men, who will uſe their Reaſon, want for nothing; whereas the Animals, not having Reaſon, their Inſtinct often expoſes them to ſeek their Food with the loſs of their Lives. In conſiderable Towns they ſell Victuals at the Corners of the Streets, to give to the Dogs; and ſome *Turks*, out of charity, have them cured of Wounds, and eſpecially of the Mange, with which theſe Creatures are miſerably afflicted toward the end of their Life: and one may ſee Perſons of good Senſe, out of mere Devotion, carry Straw to lay under the Bitches which are going to whelp; and they build them ſmall Huts, to ſhelter them and their Puppies. One would hardly believe there are Endowments ſettled in Form by Will, for maintaining a certain number of Dogs and Cats ſo many Days in the Week; yet this is commonly done; and there are People paid at *Conſtantinople*, to ſee the Donor's Intention executed, in feeding them in the Streets. The Butchers and Bakers often ſet aſide a ſmall Portion to beſtow upon theſe Animals. Yet with all their Charity the *Turks* hate Dogs, and never ſuffer them in their Houſes; and in a time of

Peſtilence they kill as many as they find, thinking the'e unclean Creatures infect the Air.

On the contrary they love Cats very well; whether it be for their natural Cleanlineſs, or becauſe they ſympathize with themſelves in Gravity; whereas the Dogs are wanton, ſporting, and noiſy. Beſides, the *Turks* believe, from I know not what Tradition, that *Mahomet* had ſuch a love for his Cat, that being conſulted one Day about a Point of Religion, he choſe rather to cut off the Skirt of his Garment upon which the Cat lay aſleep, than to wake her in getting up, to go and ſpeak with the Perſon who was waiting. The *Levant* Cats however are not more beautiful than ours, and the fine Cats of a Tabby-grey Colour, are very ſcarce there: they bring them from the Iſland of *Malta*, where the Breed is common enough. Among the Birds, the *Turks* look upon Turtle-doves and Storks as ſacred, and it is not lawful to kill them; on the contrary the *Greeks* of the *Archipelago* are great Eaters of the Turtle-doves, and count them a delicious Diſh: they are in ſhort the beſt Wild-fowl of the *Levant*, and yield to a Francolin only in bulk; but they muſt be eaten roaſted, for thoſe which are ſalted in Barrels like Anchovies, loſe all their Taſte. The *Turks*, think they do a Work of Charity in buying Birds in a Cage, in order to ſet them at liberty; tho' at the ſame time they make no ſcruple to keep up their Women in a Priſon, and our Slaves at the Chain. Thoſe who catch Birds by Bird-lime or any other way, believe they do no harm, becauſe their Intention is to furniſh them to thoſe who are able to redeem them, in order to releaſe them, and thereby have an occaſion to do good Works; ſo that every one hopes to find his Account in it before God: ſo true is it, that the Direction of the Intention is natural to all theſe Men.

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As to Plants, the moſt devout among the *Turks* water them out of charity, and cultivate the Earth where they grow, that they may thrive the better. Sultan *Oſman*, they ſay, ſeeing a Tree at a diſtance, which had the Figure of a Derviſe, ſettled a Salary of an Aſper a Day for a Man to take care of it. Tho' it was ſimplicity, not to ſay Folly, to follow this Emperor's Example, yet the good Muſſulmen believe they do in it a thing agreeable to God, who is the Creator and Preſerver of all things. They are alſo weak enough to imagine they do a pleaſure to the Dead, in pouring Water upon their Tombs; for this, ſay they, may be a Refreſhment to them: and there are ſeveral Women, who go to eat and drink in the Cemeteries upon a Friday, believing that by this they appeaſe the Hunger and Thirſt of their deceaſed Huſbands.

Before I entertain you, my Lord, with an Account of all the Practices of the *Turks* with reſpect to the Dead, it will be proper to explain the two Commands which are remaining; namely, that concerning the Journey to *Mecha*, and that concerning Purity. The Pilgrimage to *Mecha* is not only difficult becauſe of the length of the Way, but on account of the Dangers alſo in *Barbary*, where Robberies are frequent, Water ſcarce, and the Heats exceſſive. It is true, the *Mahometans* may have a Diſpenſation, and ſubſtitute a Man to run theſe Hazards in their ſtead. They look upon the Temple of *Haram*, which is that of *Mecha*, as the Work of *Abraham*. *Cauſe all the World to know*, ſays the Alcoran, *that God hath commanded them to follow the Religion of* Abraham, *which is neither idolatrous nor unbelieving: that it is* Abraham *who built the Temple at* Mecha, *which is the firſt that was built for praying to the Lord. The Honour which is paid to this, is well pleaſing to God*;

who wills, that all, who are able to go thither, ſhould go. The Muſſulmen never trouble themſelves about the falſe Chronology, and would condemn any one to the Flames, who ſhould dare to deny there was ſuch a Town as *Mecha* in *Abraham*'s time.

The four Places of Rendevouz for the Pilgrims, are *Damas*, *Cairo*, *Babylon*, and *Zebir*. They prepare themſelves for this miſerable Journey by a Faſt which ſucceeds that of *Ramazan*, and aſſemble in Troops at the Places appointed. The Subjects of the Grand Signior, who are in *Europe*, reſort generally to *Alexandria* under the Buildings of *Provence*, the Patrons of which are to furniſh the Pilgrims with Carriage. At the approach of the ſmalleſt Veſſel, theſe good Muſſulmen, who think of nothing but falling into the Hands of the *Malteſe*, run to kiſs the Banner of *France*, and wrap themſelves up in it, and regard it as their Aſylum. From *Alexandria* they paſs to *Cairo*, to join the Caravan of *Africans*. The *Turks* of *Aſia* aſſemble at *Damas*; the *Perſians* and *Indians* at *Babylon*; the *Arabians*, and thoſe of the adjacent Iſlands, at *Zebir*. The Baſſa's who go, embark at *Suez*, a Port of the Red Sea, three Days Journey and a half from *Cairo*. All theſe Caravans take their meaſures ſo well, that they arrive the Eve of the leſs *Bairam* at the Hill *Arafagd*, which is one Day's March from *Mecha*. It is upon this celebrated Hill, they believe, that the Angel appear'd the firſt time to *Mahomet*, and here is one of their principal Sanctuaries. After having kill'd ſome Sheep to give to the Poor, they go to make their Prayers at *Mecha*, and from thence to *Medina*, where is the Tomb of the Prophet, upon which they ſpread every Year a very rich and magnificent Pall, which the Grand Signior ſends thither as a Preſent of Devotion: the antient Pall is worn away by pieces, for the Pilgrims tear off a piece of it,

it, be it ever ſo ſmall, and keep it as an invaluable Relique.

The Grand Signior alſo ſends by the Superintendant of the Caravans five hundred Sequins, an Alcoran cover'd with Gold, ſeveral rich Carpets, and a great many Pieces of black Cloth for the Hangings of the Moſques of *Mecha*. The nobleſt Camel in the Country is choſen to carry the Alcoran: at his Return this Camel is hung with Garlands of Flowers, and cover'd with Benedictions; is richly fed, and excus'd from Labour all the reſt of his Days. They kill him with Solemnity when he is very old, and eat his Fleſh as holy Fleſh; for if he ſhould die of Age or Sickneſs, his Fleſh would be loſt, and be ſubject to Putrefaction. The Pilgrims who have made the Journey to *Mecha*, are held in great Veneration the remainder of their Life; and being abſolv'd of all ſorts of Crimes, they commit them anew with Impunity, ſince, according to the Law, they are not to be put to death: they are reputed incorruptible, irreproachable, and ſanctify'd from this World. Some *Indians*, they ſay, are fooliſh enough to put out their Eyes after they have ſeen what they call the Holy Places of *Mecha*, pretending that their Eyes ought not after that to be profan'd by the ſight of worldly Things.

The Children who are conceiv'd in this Pilgrimage, are eſteem'd as ſo many little Saints, whether the Pilgrims beget them upon their lawful Wives, or upon ſtrange Women; for there are ſuch waiting upon the Road, who offer themſelves very humbly for ſo pious a Work. Theſe Children are kept cleaner than others, tho' it be very difficult to add any thing to the Neatneſs with which Children are generally kept over all the *Levant*.

Mahomet would have deſerv'd to be commended, if he had advis'd Cleanlineſs, as comely and uſe-

ful

ful to the Health; but it was ridiculous in him to make it a Point of Religion. Yet the Muſſulmen are ſo fond of it, that they ſpend a great part of their Life in waſhing. There is not a Village among them which has not a publick Bath. Thoſe in the Towns are the chief Ornament of the Place, and are allotted for all ſorts of People, of whatever Quality and Religion they are. But the Men never bathe with the Women; and there is ſo much Modeſty obſerv'd, that any one would be reprov'd, who ſhould ſee any thing thro' Inadvertency; and if he did it by deſign, he would be baſtinado'd. There are ſome Baths which are for the Uſe of the Men in the Morning, and for the Women in the Afternoon; and others are frequented one Day in the Week by one Sex, and the next by the other. One is ſerv'd very well in theſe Baths for three or four Aſpers: the Strangers commonly pay handſomer, and every one is welcome there from four in the Morning to eight in the Evening.

The firſt Entrance is into a fine Hall, in the middle of which is the principal Fountain, the Baſon of which ſerves for waſhing the Linen of the Houſe. All round the Hall is a ſmall Bench about three Foot high, cover'd with a Mat: they ſit down upon this to ſmoke, and pull off their Clothes, which are folded up in a Towel. The Air of this firſt Hall is ſo temperate, that one can bear to have nothing upon one's Body but an Apron about the Waiſt, to cover one before and behind. In this Condition a Man paſſes into a ſmall Hall, which is a little warmer, and from thence into a larger, where the Heat is more ſenſible. All theſe Halls are generally clos'd above with ſmall Domes, which let in Light at the top thro' a round Glaſs, like thoſe our Gardeners put over their Melons. In the laſt Hall there are

Marble

Marble Baſons with two Cocks, one of hot Water, and the other of cold, which every one mixes to his own Fancy, and laves upon his Body with little Buckets of Braſs belonging to the Place. The Pavement of this Chamber is heated by Furnaces beneath, and every one walks there as long as he thinks proper.

When a Man deſires to be ſcour'd, a Servant of the Bath cauſes you at once to lie along upon your Back, and ſetting his Knees upon your Belly, without farther Ceremony preſſes and ſqueezes you violently, and makes every Bone crack. The firſt time I fell into one of theſe Fellow's Hands, I thought he had put out all my Limbs. They handle after the ſame manner the Joints of the Back, and the Shoulder-blades. In brief, if you would be ſhav'd, he ſhaves you, or gives you a Razor to ſhave yourſelf, if you chuſe it; but for this you muſt withdraw into a Cloſet, at the Door of which you hang up a Towel as a Signal for no body to enter; and when you come out, you take it away again, and go into the great Hall, where another Servant preſſes your Fleſh all over with his Hands ſo dextrouſly, that having kneaded it, as I may ſay, without doing you any harm, he forces out a ſurprizing Quantity of Sweat.

The little Camelot-bags they make uſe of here, are inſtead of the Strigils of the Antients, and are much more convenient. To clean the Skin the better, they pour a world of hot Water upon the Body; and if you have a mind to it, they uſe a piece of perfum'd Soap: in a word, they wipe you with Linen very clean, dry, and warm; and the Ceremony concludes with your Feet, which the ſame Man waſhes very carefully, when you are come back into the great Hall, where you left your Clothes: it is there you are accommodated with a ſmall Mirror, and pay your Money,

after

after you are dreſs'd, and have reſtor'd the Linen you had for your Uſe. In this Hall they ſmoke, drink Coffee, and have Collations; for after this Exerciſe a Man finds himſelf very hungry. By diſcharging the Glands, the Bath certainly facilitates Perſpiration, and by conſequence the Circulation of Juices which ſupply the Body. A Man perceives himſelf very light when he has been well purify'd; but he muſt be accuſtom'd to the Bath from his Youth, for otherwiſe the Breaſt is very much affected by theſe warm Rooms.

The Women are very happy when they are permitted to go to the publick Baths; but moſt of them, eſpecially ſuch whoſe Huſbands are rich enough to build them Baths at home, have not this liberty. In the publick Baths they entertain one another without any conſtraint, and paſs their time more agreeably than in their own Apartments. The Men who have any Complaiſance for their Wives, do not refuſe them theſe innocent Diverſions. Too much Conſtraint makes them ſometimes ſeek Reaſons for a Divorce.

Marriage among the *Turks* is only a Civil Contract, which the Parties have in their power to break; and nothing ſeems more convenient: yet as they are frequently weary of Marriage here, as well as elſewhere, they have wiſely provided, that frequent Separations ſhall be chargeable to the Family. A Woman may demand to be ſeparated from her Huſband, if he is impotent, or given to unnatural Pleaſures, or if he does not pay his Tribute upon Thurſday and Friday Night, which are the times conſecrated to the conjugal Duties. If the Man acquits himſelf well, and ſupplies her with Bread, Butter, Rice, Wood, Coffee, Cotton, and Silk to ſpin her Garments, ſhe cannot be parted from him. A Huſband who denies his Wife Money to go to the Bath twice a Week, is

ſubject

ſubject to a Separation; for if the Woman turns her Slipper upſide down in preſence of the Judge, it is a Sign her Huſband would force her to conſent to things forbidden. Then the Judge ſends to look for the Huſband, and baſtinades him, and diſſolves the Marriage, unleſs he brings ſome very good Reaſons in his Defence.

A Huſband who would be parted from his Wife, wants Pretences as little in his turn, tho' the thing is not ſo eaſy among the *Turks* as People imagine. The Huſband is not only obliged to ſettle a Dowry upon his Wife for the reſt of her Days, but ſuppoſing that in a return of Tenderneſs towards her he ſhould deſire to take her again, he is condemn'd to let her lie for twenty-four Hours with ſome other Man, whom he ſhall think fit. He generally chuſes one of his Friends, whom he knows to be moſt diſcreet: ſometimes alſo he takes the firſt Comer; and it often happens, they ſay, that ſome Women, who are pleas'd with their Change, refuſe to return to their firſt Huſband again. This is practis'd only toward ſuch Wives as are eſpous'd. The *Turks* are permitted to keep two other ſorts; namely, ſuch as they have in pay, and their Slaves. They eſpouſe the firſt, the ſecond they hire, and the laſt they purchaſe.

When a Man would marry a Woman in form, he makes his Addreſs to the Relations, and ſigns the Articles, after they are all met in the Preſence of the Cadi, and before two Witneſſes. It is not the Father and Mother, but the Huſband, who endows the Woman. When the Dowry is fix'd, the Cadi delivers to the Parties the Copy of the Marriage-contract; the Woman, on her part, brings only her Partition of Goods. Againſt the Nuptial Day the Bridegroom has his Marriage bleſs'd by the Curate; and to draw upon

himſelf

himſelf the Favour of Heaven, he diſtributes Alms, and ſets ſome Slaves at liberty. Upon the Wedding-day the Bride mounts on horſeback, cover'd with a large Veil, and rides thro' the Streets under a Canopy, accompany'd by ſeveral Women, and ſome Slaves, according to the Quality of her Huſband. The Men and Women, who play on Inſtruments, aſſiſt in the Ceremony: after this, are carried along the Goods, which make not the leaſt Ornament of the Proceſſion. As this is all the Profit which accrues to the Huſband, they affect to place upon Horſes and Camels a great many Coffers, which make a fine Appearance, but are commonly empty, or have nothing in them but the Habits and Jewels. The Bride is alſo led home in triumph by the fartheſt way to her Huſband's, who receives her at his Door. Then theſe two Perſons, who have never ſeen one another, nor changed a word but by the Interpoſition of ſome Friends, join Hands, and make the tendereſt Proteſtations that a ſincere Paſſion can inſpire. They forget not alſo to make a Speech, which is eloquent at leaſt; for it is impoſſible the Heart ſhould have much ſhare in it.

The Ceremony being perform'd in preſence of the Relations and Friends, they ſpend the Day in Feaſting, and Dances, and ſeeing Puppet-ſhows. The Men make merry in one Company, and the Women in another, till at laſt Night comes on, and Silence ſucceeds to this tumultuous Joy. Among the Rich the Bride is conducted into the Chamber by an Eunuch; but if there is no Eunuch, ſome Woman Relation takes her by the Hand, and delivers her into her Huſband's Arms. In ſome Towns of *Turky* there are Women, whoſe Profeſſion it is to inſtruct the Bride in what ſhe ought to do when ſhe approaches her Spouſe, who is obliged to undreſs her piece by piece, and

to

to put her to bed. During this time, they ſay, ſhe repeats a long Prayer, and takes care to tie her Girdle in ſeveral Knots, ſo that the poor Bridegroom exerciſes himſelf for whole Hours, before he can finiſh the diſrobing. It is only by the Report of another, that a Man underſtands whether the Woman he eſpouſes be handſom or ugly. There are a great many Towns, where the next Day after the Wedding the Relations and Friends go to the Houſe of the new-married Couple, to take a bloody Cloth, and ſhew it in the Streets as they ride along, with Inſtruments playing before them. The Mother or the Relations forget not to prepare ſuch a Cloth, both for that end, and to ſhew, in caſe of need, that the Parties were ſatisfied one with another. If the Women live prudently, the Alcoran requires them to be treated well, and condemns the Huſbands who uſe them otherwiſe, to make amends for their Offence by Alms, or by other Works of Piety, which they are obliged to do before they lie with them.

If the Huſband dies firſt, the Woman takes her Dowry, and nothing more; and the Children, when the Mother dies, can oblige the Father to give the Dowry to them. In caſe of a Divorce, the Dowry is loſt, if the Huſband's Reaſons are ſufficient; if not, he muſt continue it, and maintain the Children.

This is the Condition of lawful Wives. As for them who are hir'd, there is not ſo much Formality about them. After the Father and Mother's Conſent, who are willing to deliver their Daughter to ſuch a Man, they repair to the Judge, who draws a Writing, that ſuch a Man is willing to take ſuch a Woman to ſerve for a Wife; that he undertakes to maintain her and the Children they ſhall have together, upon condition

dition he ſhall be able to diſmiſs her when he thinks fit, paying her a certain Sum, in proportion to the Number of Years they ſhall live together. To colour over this evil Practice, the *Turks* throw the Scandal of it upon the Chriſtian Merchants, who having left their Wives behind in their own Country, hire others in the *Levant*. As for Slaves, the *Mahometans*, according to the Law, may uſe them as they pleaſe: they give them their Liberty when they will, or hold them in Servitude for their whole Life. What is commendable in this libertine Way of Living, is, that the Children which the *Turks* have by their Wives, equally inherit their Fathers Goods; with this difference only, that the Children of the Slaves muſt be declar'd free by Teſtament. If their Father does not do them this favour, they follow the condition of the Mother, and are at the diſcretion of the Eldeſt of the Family.

Tho' the Women in *Turky* do not ſhew themſelves in publick, they are yet very magnificent in their Habits. They wear Breeches like Men, which reach as low as the Heel, in manner of a Pantaloon, at the end of which is a very neat Sock of *Spaniſh* Leather. Theſe Breeches are of Cloth, Velvet, Sattin, Fuſtian, Brocade, or fine Linen, according to the Seaſon, and the Quality of the Wearer. There are Women at *Conſtantinople* debauch'd and profligate to ſuch a degree, that under a ſhew of adjuſting their Clothes, they diſcover in the open Street all that which Modeſty enjoins them to conceal, and get their Living by this deteſtable Trade. The *Turkiſh* Women wear upon their Shift a Waiſt-coat, and upon that a a kind of Caſſock of very rich Stuff: this Caſſock is button'd down below the Breaſt, and girt about with a Girdle of Silk or Leather, with ſome Plates of Silver enrich'd with Jewels. The

Veſt

Veſt they wear upon the Caſſock, is of a Stuff, which is more or leſs thick, according to the Seaſon; and the Fur of it is more or leſs coſtly, according to the Perſon's Condition. They often fold one part of the Veſt over the other, and the Sleeves reach to the Fingers Ends; and they commonly carry their Hands thruſt in at the Slits in the ſide of the Veſt. Their Shoes are exactly like the Mens, that is, embelliſh'd with a Border of Iron about the Heel. To give their Stature the beſt Advantage, inſtead of a Turbant, they wear a Bonnet of Paſteboard, cover'd with Cloth of Gold, or ſome handſom Stuff. This Bonnet, which is very high, reſembles, in ſome manner, a certain ſort of inverted Baſket, which is ſeen in the antient Medals upon the Heads of *Diana*, *Juno*, and *Iris*. This Faſhion is obſerv'd in the *Levant*; but as the Women among the *Turks* are obliged to cover themſelves all over, they have a Veil upon the Bonnet, which hangs down to the Eye-brows; the reſt of the Face is cover'd with a fine Handkerchief, ty'd ſo ſtrait behind, that the Women look juſt as if they were bridled. Their Hair hangs in Treſſes upon their Back, and is a wonderful Grace to them; and thoſe who have not good Hair of their own, wear artificial.

The *Turkiſh* Women, according to the Report of our Countrymen at *Conſtantinople* and *Smyrna*, who ſee them at the Bath with liberty enough, are generally handſom and well-made. They have a delicate Skin, regular Features, and admirable Cheſt, and above all, black Eyes, and ſeveral of them are compleat Beauties. Their Habit indeed is no Advantage to their Shape; but among the *Turks*, the thickeſt Women paſs for the beſt made, and ſlender Shapes are not eſteem'd. Their Breaſts are at full liberty under their Veſt, without any reſtraint of Stays or Bodice: in a

word, they are juſt as Nature has made them; whereas with us, by endeavouring by Machines of Iron and Whalebone to correct Nature, who ſometimes at a certain Age diſcovers Faults in the Back-bone and the Shoulders, the fine Women are frequently mere Counterfeits. Beſides, their Diet is ſweeter and more ſimple than that of our Women, who eat Ragous, and drink Wine and ſtrong Liquors, and ſpend a great part of the Night at Play: is it ſurprizing then that they have Children crooked, or with falſe Shapes? The Blood of the *Levant* Women is alſo much purer: their Cleanlineſs is extraordinary; for they bathe twice a Week, and ſuffer not the ſmalleſt Hair or the leaſt Soil to be upon their Body: all which conduces extremely to make them healthy. But they might ſpare the Care they take of their Nails and their Eye-brows; for they colour their Nails of a dark red, with a Powder which comes out of *Egypt*, and uſe another Drug for their Brows to make them black.

As to the Qualities of the Mind, the *Turkiſh* Women, want neither Wit, Vivacity, nor Tenderneſs; and it is owing to the Men of this Country, that they are not capable of more beautiful Paſſions: but the extreme Conſtraint with which they are guarded, makes them go a great way in a little time. The more briſk among them ſometimes cauſe their Slaves to ſtop a comely Man, as he paſſes along the Street. They commonly faſten upon Chriſtians, and we may eaſily believe they do not chuſe thoſe who ſeem the leaſt vigorous. We were told at *Conſtantinople*, that a handſom *Greek*, as he was returning from an Adventure of Gallantry, unhappily fell into a Trap-door, by the fault of the Slave who conducted him: the Trap-door was at the end of a Spout, which diſcharged itſelf into the Town-ditch. One may imagine

how

how heartily the poor *Greek* curs'd the Adventure, and how ſpeedily he ran to the Bath to waſh himſelf clean. The Slaves of the *Jews*, who are the *Turkiſh* Womens Confidents, enter their Apartments at all Hours, under a pretence of carrying them Jewels, and often take with them ſome jolly young Fellow diſguis'd in Womens Apparel: they ſpread them out with a Fardingale, to make them look bulky. The Hour of Morning and Evening Prayer is the common time for intriguing in *Turky*, as well as in many parts of *Spain*; but this can be practis'd only in great Towns, where the diſorderly Women, and ſuch whoſe Huſbands are conveniently good-natur'd, are very ſtrict at their Devotions, while their Huſbands are in the Moſque. The Meeting is made in the Houſes of the *Jeweſſes*, where the *Turkiſh* Women love good Company; and there Strangers have all the Liberty with them that can be. Love is ingenious in every Country; but ſome Precautions, which are taken to conceal the Game, often cauſe them to be moſt ſurpriz'd in thoſe Places where they thought themſelves moſt ſecure. Adultery is rigorouſly puniſh'd in *Turky*; and in that caſe the Huſbands are Maſters of the Life of their Wives; for if they are revengeful, the wretched Women who are caught in this flagrant Offence, or convicted in Form, are put into a Sack fill'd with Stones, and drown'd: but moſt of them know how to manage their Intrigues ſo well, that they ſeldom die this death. When their Huſbands give them their Life, they are more happy ſometimes than they were before; for then they oblige them to marry their Gallant, who is condemn'd to die, or turn *Turk*, ſuppoſing he is a Chriſtian. The Gallant is often condemn'd alſo to ride thro' the Street upon an Aſs, with his Head towards the Tail, which they make him hold in his Hand

like a Bridle, with a Crown of Garbage, and a Cravat of the ſame Stuff. After this Triumph, they entertain him with a certain Number of Blows of the Battoon upon the Reins and upon the Soles of the Feet; and for the laſt Puniſhment he pays down a Fine proportionable to his Eſtate. The Savages of *Canada* are not ſo rigorous; for tho' they condemn the Adultereſs, yet they agree that the Frailty being ſo natural to the two Sexes, they ſhould mutually forgive one another, if the Faith is broken, which is plighted in ſo delicate a Matter.

The Alcoran deteſts Adultery, and ordains, that he who ſhall accuſe his Wife, without being able to prove it, ſhall be condemn'd to four and twenty Strokes of the Battoon. As the thing is difficult to be prov'd in *Turky*, where there muſt be Witneſſes, the Huſband is obliged to ſwear four times before the Judge, that he ſpeaks the Truth; and proteſts five times, that he deſires to be accurs'd of God and Men, if he lies. The Woman laughs in her heart, for ſhe is believ'd upon her Oath, provided ſhe prays to God five times that ſhe may periſh, if what her Huſband ſays is true. Does it not ſeem, that every Woman in ſuch a Condition ought to be diſpens'd with from ſpeaking the Truth?

Jealouſy excepted, the *Turks* are a well-natur'd People, and take all poſſible Meaſures to avoid the Occaſions of it; for they never ſuffer their Wives Faces to be ſeen by the deareſt Friend they have in the whole World. They are alſo well made, and of a manly Stature: the Blood changes leſs with them than with us, perhaps becauſe they are more ſober, and their Nouriſhment is more wholeſom and light: and there are fewer crooked People, or lame, or Dwarfs. It is true, their Habit hides many Defects, which ours diſcovers.

The

The firſt part of their Habit is a pair of Breeches in manner of Pantaloons or Drawers, which reach to the Heels, and end with a yellow *Spaniſh* Leather Sock, which goes into Slippers of the ſame Leather. Inſtead of a Heel, the Slippers are adorn'd with a ſmall Iron, only one Finger and a half broad, and four high, bent like a Horſe-ſhoe, for which reaſon the Horſes have no Shoes in this Country. The Tip is curv'd in a Bow, and they are ſew'd more neatly than our Shoes. Tho' they have only a ſingle Sole, they laſt a long time; eſpecially thoſe of *Conſtantinople*, where they uſe the beſt and lighteſt Leather of the *Levant*. The Sultan is no better ſhod than others. The Chriſtians, who are Strangers, are not ſuffer'd to wear yellow Slippers; for the Subjects of the Grand Signior, Chriſtians or Jews, have them either red, violet, or black. This Order is ſo well eſtabliſh'd, and obſerv'd with ſuch Exactneſs, that one may know what Religion any one is of by the Feet and the Head. The great Convenience of theſe Slippers is, that one puts them on and off without Trouble; but I loſt mine ſeveral times in the middle of the Street, when I firſt wore them, and never miſs'd them till the aking of my Feet gave me notice.

Our Shoes are of a much better Faſhion, tho' the *Turks* think them heavy and clumſey. Their Slippers are good only in fine Weather, for the leaſt Drop of Water ſoils them: they are by no means fit for Perſons who love to go a ſimpling. There is no walking in the Fields in theſe Slippers without being hurt by the ſmalleſt Pebble: it is true, they ſometimes put on *Spaniſh* Leather Buſkins as light as Cloth, and border'd at the Heel with Iron, like the Slippers: the Muſſulmen alone, and privileged Chriſtians wear them of yellow.

The *Turkiſh* Breeches are faſten'd together at top by a Band three or four Inches wide, which

goes into a linen Loop ſew'd on to the Cloth. They are not made to open more before than behind, becauſe the *Mahometans* do not urine after that manner. Their Shirts are made of fine ſoft Callicoe, and the Sleeves are as long as thoſe of a Woman's Shift: they turn up the Sleeves in their Ablutions as high as the Elbow, and very eaſily, becauſe they have no Wriſt-bands. Upon the Shirt they wear a ſort of Caſſock of Fuſtian, or Satin, or Stuff of Gold, which reaches to the Heels. In the Winter it is lin'd with Cotton, and ſome *Turks* have it of the fineſt *Engliſh* Cloth: it is juſt fit acroſs the Breaſt, and is button'd with Buttons of Silver gilt, or of Silk, as big as a Pepper-corn. The Sleeves are alſo made very fit, and are faſten'd with Buttons of the ſame ſize, which go into a Loop of Silk inſtead of Button-holes; and the Caſſock is the ſame. For Quickneſs in dreſſing, they button only two or three Buttons here and there: ſometimes the Sleeves have at the end a ſmall Band, which covers the upper part of the Hand. They wear a Girdle upon the Caſſock ten or twelve Feet long, and one Foot and a quarter wide. The beſt Girdles are made at *Scio*. They go twice or thrice round the Waiſt, ſo that the two Ends, which are handſomly toſſel'd, hang down before.

They wear a Dagger, and ſometimes two in this Girdle: theſe are merely Caſe-knives, and the Handle is adorn'd with Gold or Silver, and precious Stones. As they have no Pockets, they alſo carry their Handkerchiefs under the ſame Girdle; and their Tobacco-box, Letter-caſe, *&c.* they thruſt into their Boſom, which makes them look very big. The great Veſt comes over the Caſſock, and during the Heats, they wear it like a looſe Coat, without putting their Arms into the Sleeves; but it would be the higheſt Indecency to preſent

preſent themſelves in this Poſture before Perſons of Diſtinction. The Sleeves of theſe Veſts are ſtrait enough, and not lin'd with Furs, becauſe they would then be of an ungraceful Bigneſs, and would hinder them from uſing their Arms freely. Theſe Sleeves come down to the Wriſt, and are turn'd up with a broad Facing of the ſame Fur as the Veſt is lin'd with. The ordinary Furs are the Fox-ſkin, the Martin, and the ſmall Badger; and the better are the Sable-tail very dark, or the Breaſt of the *Muſcovian* Fox bleach'd very bright: theſe laſt are very dear, becauſe a great many Martins Tails or Foxes Breaſts go to line one Veſt: they coſt from five hundred Crowns to a thouſand, and the deareſt riſe to four or five thouſand Livres. The Veſts are of Cloth of *England*, *France*, or *Holland*, of a Scarlet, Muſk, or Coffee Colour, or Olive-green; and they reach to the Heels like the Garments of the Ancients.

The Turbant, or *Saric*, is compos'd of two pieces; namely, a Bonnet, and the Linen which is wrapp'd about it. The *Turks* call the Linen *Tulbend*, from whence comes our *Turbant*. The Bonnet is a kind of Cap, red or green, without Brims, pretty flat, tho' ſomewhat riſing at the top, quilted, as I may ſay, with Cotton, but it does not cover the Ears: about this Cap they roll ſeveral Folds of Callicoe. It is a particular Art to know how to give a Turbant a good Air; and it is a Trade in *Turky*, as ſelling Hats is with us. The *Emirs*, who boaſt of their being deſcended from the Race of *Mahomet*, wear a Turbant all green; but that of other *Turks* is red, with a white Border. It muſt be changed often, to keep it clean. Upon the whole matter, this Habit is convenient enough, and I found it better than my own.

The *Turks* take a world of care of handſom Beards, and value them highly. One of the

greateſt Marks of Friendſhip with them, is, to kiſs on's ſelf, holding one's Beard; as it is a flagrant Injury to pull any one by the Beard, or cut it off. When they ſwear, it is by their Beard; and a Lawyer who had no Beard, would be deſpis'd. Thoſe who follow Arms, are content with wearing one noble Muſtachio, and are very proud of fine Whiſkers. The manner of ſaluting among the *Turks*, is, to make a light Inclination of the Head, and at the ſame time lay their Hand upon their Heart, wiſhing a thouſand Benedictions, and calling thoſe whom they ſalute, Brethren. When it is a Perſon of Diſtinction, they advance toward him without bowing; and when they are come up within reach, they ſtoop down, and taking up a corner of his Veſt before, lift it about a Foot and a half high: they kiſs it with Reſpect, or elſe let it fall, according to the Quality of the Perſon: when they have made their Compliment, or ſpoke of their Buſineſs, they withdraw, after having obſerv'd the ſame Ceremony.

In ordinary Viſits, they only lay their Hand upon their Heart, and ſit croſs-legg'd upon a Sofa, which is a low-rais'd Bench. They commonly bring in Pipes of Tobacco ready lighted. The Pipes are very clean and neat, and two or three Feet long, and conſequently the Smoke comes very mild into the Mouth, and has none of that ſtinking Oil, which burns the Tongue, and inflames the Throat when one uſes ſhort Pipes. The Tobacco alſo which is ſmok'd in the *Levant*, is the beſt in the World: it is commonly the Tobacco of *Salonica*, but that of *Aſia* is better, and eſpecially that of *Syria*, which they call Tobacco of *Ataxi* or *Ataquie*, becauſe they plant it about the antient Town of *Laodicea*. The *Turks* mix Wood of Aloes, or other Perfumes, among the Tobacco; but this ſpoils it. The Bowls of their Pipes are bigger

bigger and more convenient than ours. The Pipes of *Negropont* and *Thebes* are made of a natural Clay, which they cut with a Knife as it riſes out of the Quarry, and which grows hard afterward of itſelf. After Tobacco, Coffee and Sherbet are brought in. The Coffee is excellent, but they never put Sugar in it, whether it be out of Avarice, or becauſe they think it better without Mixture. Beſides Tobacco, People of Quality treat alſo with Perfume: one Slave burns Drugs under your Noſe, while others hold a Cloth over your Head, to hinder the Fumes from being diſſipated too ſoon: a Man muſt have been us'd to theſe Scents, otherwiſe they are noiſom.

Moſt Viſits are perform'd with theſe Ceremonies. There is no need of much Wit to tranſact Buſineſs well; for a good Mein and Gravity are inſtead of Merit in the *Eaſt*, and much Gaiety would ſpoil all: not that the *Turks* are not Men of Wit, but they ſpeak little, and pride themſelves in Sincerity and Modeſty more than Eloquence. It is not thus with the *Greeks*, who are unmerciful Talkers. Tho' theſe two Nations are born under one Climate, their Tempers are more different than if they liv'd very remote from each other; which can be imputed only to their different Education. The *Turks* uſe no unneceſſary Words, and the *Greeks* on the contrary talk inceſſantly. In Winter they ſpend whole Days in the *Tendours*; and there it is they have their Chats, and the Neighbour is never ſpar'd. Theſe *Tendours* are Tables boarded round the Sides, and in which they ſhut themſelves up Waiſt-high, Men and Women, Maids and Batchelors, after they have ſet a ſmall Stove there to keep them warm. Our Miſſionaries may declaim againſt theſe *Tendours* as much as they pleaſe, the Cuſtom is too convenient to be ſuppreſs'd. The *Turks* practiſe what their Religion

gion enjoins, but the *Greeks* do not; and their Miſery cauſes them to play a thouſand Fooleries, authoriz'd by bad Example, and perpetuated from Father to Son. In ſhort, the *Turks* make profeſſion of Candour and good Faith, whereas how long the Faith of the *Greeks* has been ſuſpected, one may eaſily ſee by their own Hiſtorians.

An Uniformity runs thro' all the Actions of the *Turks*, and they never change their manner of Life. There is no ſuch thing as making great Feaſts with them; they are ſatisfy'd with a little, and you never hear of a *Turk*'s being undone by feeding too high. Rice is the ſtanding Diſh in their Kitchens, and they dreſs it three ſeveral ways. That which they call *Pilau*, is dry Rice, fat, and which melts in the Mouth, and is more agreeable than the Hens and Rumps of Mutton they boil with it. They boil it over a ſmall Fire, with a little Liquor, and never ſtir it, nor uncover it; for by expoſing it to the Air, it would turn to a thick Milk. The ſecond way of dreſſing it they call *Lappa*: it is boil'd up to the ſame Conſiſtence as with us, and may be eat with a Spoon; but the *Turks* uſe their Fingers, and the Hollow of their Hand ſerves them for a Trencher. The third way is *Tchorba*: this is a ſort of Rice-cream, which ſerves them for a Broth. [*a*] This ſeems to be that Preparation of Rice, which the Ancients gave to ſick Perſons.

The *Levant* Hens are very good, but the Butcher's Meat is not extraordinary in a great many Places. They ſell there Buffaloe's Fleſh for Beef, which is violently tough. The Mutton is very fat, and taſtes of the Suet, eſpecially the Rump, which is perfectly a Roll of Fat of a prodigious Thickneſs: the *Turks* never kill it till juſt as they hang the Pot upon the Fire. As they value only

[*a*] Sume hoc ptiſanarium oryzæ. *Hor.*

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the Broth, they cut the Fleſh out in Morſels before they put it into the Kettle, and then boil it with all ſorts of Game. When they roaſt, they chop it ſtill ſmaller, and draw all the Pieces upon a very long Spit, putting a piece of Meat and then an Onion alternately. There is good Beef at *Conſtantinople*, and excellent Hares; and upon the Coaſts of *Aſia* the Heath-cocks are admirable, and ſo are the Partridges. The beſt Fiſh in the World is taken in the *Levant*. Beſides the ſorts we know, the Black Sea furniſhes a number of others which are unknown to us. Sometimes the *Turks* have a Ragou of Meat haſh'd with a little Fat, and ſtrew'd over with curdled Rice: they make up Rice alſo in Rolls, which they wrap over with Vine-leaves or Cabbage, according to the Seaſon, after having boil'd it in an earthen Pan cover'd cloſe. All thro' the *Levant* they make abominable Bread with very good Wheat, for their Dough is neither kneaded nor leaven'd; yet for all this there is ſometimes good Paſtry enough, and made with very fine Puff-paſte. Their Diſhes are of Porcelain, fine Earth, or Pewter. The moſt common are Copper tinn'd, for *Aſia the Leſs* abounds with Copper-mines. They tin it very neatly, and very quick; for they make the Diſh red-hot, and ſtrew Sal Armoniac upon it, and then rub the Tin over it, and poliſh it with a Burniſher. This Tin adheres to the Copper ſo well, that their Veſſels do not loſe it ſo eaſily as ours.

When the Hour of eating is come, they ſpread a piece of black *Spaniſh* Leather upon the Ground, or the Sofa, according to the Number who are to eat. They who love Neatneſs, lay it on a Table of Wood, half a Foot high, upon which they ſet a wooden Bowl with Plates of Rice and Meat. The Maſter of the Houſe ſays the ordinary Prayer, *In the Name of God Almighty and Merciful*, &c.

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One Napkin of blue Linen is handed round the Table, and ſerves all the Gueſts; and they have one wooden Ladle among them with a long Handle, which helps to ſharpen their Appetite to the Rice. Meat and Fruits are alſo produced, and cold Water is never omitted at the Cloſe of the Treat. We have roſe from Table ſometimes with our Belly perfectly frozen; but to make us amends, they gave us Coffee boiling hot: and we ſmok'd like the reſt of the Company, but it was more out of Complaiſance than Pleaſure. Tobacco in Smoke, taken medicinally, is good for an Aſthma, for Pains in the Teeth, and for ſeveral Maladies occaſion'd by Seroſities, to which ſome are very ſubject. In this ſenſe Tobacco is proper enough for the *Turks*; for their Habit of the Turbant expoſes them to Defluxions, becauſe its Thickneſs hinders Perſpiration, and it does not cover the Ears. Tobacco alſo humours their Lazineſs: they ſwallow their Spittle out of Cuſtom and out of Cleanlineſs, and without any Prejudice. When I went to bridle myſelf before Perſons of Faſhion, and forbore to ſpit, it made me Heart-ſick. Decency however requires one to ſpit into a Handkerchief, in order to ſave the Carpet upon the Floor, or elſe one muſt ſit at one Corner, and take up the Carpet, and ſpit upon the Boards.

The firſt time we were obliged to lodge among the *Turks*, we were puzzled ſufficiently to know where we ſhould lie. Our Hoſt had only one Hall where we eat, one ſmall Kitchen juſt beſide it, and another Chamber which belong'd to his Wife: this was evidently not intended for us: and beſides, there was neither Bed, Couch, Bench, nor Chair to be ſeen (for the *Turks*, of all People in the World encumber a Room the leaſt with Moveables) when at once a Slave drew out of a Cup-board in the Wall all the Materials for making our Beds. To

make

make three Beds, he ſpread three Quilts, very ſcanty and very hard, upon the Board we had eat upon, and upon theſe he laid three Cloths, and then a ſecond Cloth upon every one; but, according to the Faſhion of the Country, the laſt Cloth was ſew'd to the Counterpane, leſt it ſhould ſlip off in the Night. Every Bed had alſo its Pillow; and when we roſe, the ſame Slave folded up the Baggage in a Moment, and put it into the Cupboard; and all this was done as ſwiftly as one can ſhift the Decoration of an Opera.

The Idleneſs in which moſt part of the *Turks* live, obliges them to ſeek out for Amuſements, which is the propereſt Term on this occaſion. When they play together, it is only to paſs the time, as they ſay, and not to win Money. *Mahomet*, who had nothing in view but the Peace of Families and the publick Tranquillity, has given them good Principles about this Subject. *Abſtain*, ſays he, *from playing at Games of Hazard, and at Cheſs: theſe are the Inventions of the Devil, to cauſe Diviſion among Men, to divert them from their Prayers, and hinder their calling upon the Name of God.* As to Cheſs, they do not obey his Injunction, but they underſtand neither Cards nor Dice: they play ſometimes at Drafts. The *Mancala* is their favourite Game: it is a Table with two Leaves like a Draft-board, and ſix Spots on a ſide: they play two at a time, and each has 36 Men, which he ranges on the Spots on his ſide.

The moſt ingenious Muſſulmen employ themſelves in reading the Alcoran, and the Commentators upon it. Others take to Poetry, in which they are ſaid to do very well; nor am I ſurpriz'd at it, for the Blood of the fineſt Genius's *Aſia* and *Greece* has formerly produced, runs in their Veins, or at leaſt they are under the Influences of the ſame Heaven. Some *Turks* delight in Muſick,

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and ſpend the whole Day in playing upon an Inſtrument without being tir'd, tho' they only repeat the ſame Tune. The *Derviſes* are great Muſicians and great Dancers; but I muſt firſt mention the Lawyers, before I ſpeak of the Religious.

The Mufti, who is at the head of the Lawyers, is chief of their Religion, and the Interpreter of the Alcoran. He is nam'd by the Sultan, and ſeldom depos'd. The Sultan chuſes a Man of Probity, learned in the Knowledge of the Law, and whoſe Reputation is eſtabliſh'd. By this Choice he becomes the moſt reſpected Officer of the Empire: he is the Oracle of the Country, and they ſtand to all Deciſions, which he makes only by *Yes* or *No*, which he writes under the Queſtion propos'd. For this he has three Officers; one who ſtates the Queſtion well, after having diſentangled it from the Difficulties which might obſcure it; the other copies it out, and the third applies his Maſter's Seal to it, when he has given his Anſwer. This Anſwer removes all Difficulties: there is no Appeal, and the Matter is ended for ever. When it is about Peace or War, the Death of great Officers, or ſome Affairs relating to the Good of the Empire, the Sultan propoſes the Point to him in Writing, in a form of a Doubt, and without naming the Perſon; as thus, *What ought to be done in ſuch a Caſe?* It concerns the Mufti to be circumſpect, for many times he is conſulted only out of Formality, and is depos'd, if he does not anſwer according to the Prince's Pleaſure. Sultan *Morat* having to do with a ſtubborn Mufti, demanded of him fiercely, *Who was it made thee Mufti? Your Highneſs*, he reply'd. *Very well*, ſaid the Sultan, *ſince I was able to clothe thee with that Dignity, am I not able to ſtrip thee of it?* It is not ſaid what the Mufti return'd, but he

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was degraded. There have been ſeveral Mufti's, who have ſign'd the Depoſition and the Death of the Emperors, who put them into their Places.

Tho' they perſuade People that the Alcoran is a perfect Book, they do not forbear to give different Interpretations to the Law, according to the Time and the Occaſion. The Grand Signior preſents the new Mufti with a Veſt of great Price furr'd with Sable, and with his own Hand puts into his Boſom a Handkerchief full of Sequins. This Preſent and the Veſt are valued at two thouſand Crowns. He alſo aſſigns him a Fund of about twenty five Crowns a Day, which is generally rais'd upon ſome Moſque. The Baſſas who are at the Court, and the Ambaſſadors and Reſidents alſo make him a conſiderable Preſent, when they go to wiſh him Joy of his Promotion. In a word, the Mufti is the only Officer whom the Grand Signior ſalutes with Reſpect. He never refuſes him Audience, and advances ſeveral Steps to receive him. The Grand Viſier riſes up to none, nor goes to any Perſon beſides the Mufti. The Viſier takes the left Hand of him, which is the Sword-ſide, and the moſt honourable Place among the Profeſſors of Arms, becauſe, they ſay, thoſe who are on their right Hand, are under their Sword; but the Mufti and the Cadileſquers are very well content to take the right Hand, which is the Place of Honour among the Men of the Law: there is alſo never any Diſpute between them. See here, how the Fancies of People are ſatisfy'd. If the Mufti is depos'd by the Intrigue of his Enemies, in order to place one of their own Faction in ſo advantageous a Poſt; he has the Diſpoſal given him of ſome Employments of Judicature, which bring him in a very noble Revenue. But if the Mufti was guilty of High Treaſon, or any enormous Crime, it would be in vain for him

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to ſay the Law forbids him to be put death; for he would be degraded, and ſent to the *Seven Towers*, and there be pounded alive in a Mortar.

After the Mufti, the Cadileſquers are the Officers of Juſtice the moſt honour'd in the Empire. Next are the *Moula* or *Moula-cadi's*, call'd Grand Cadi's, and the Cadi's or ordinary Judges. Among the Cadileſquers, or chief Judges, he of *Europe*, or *Romania*, is the Firſt; he of *Aſia* or *Anatolia* the Second; and he of *Egypt* the Third. The Cadileſquers do the Buſineſs of the Cadi in his abſence: they very often come to be Mufti's, and apply themſelves ſtrictly to the Study of the Alcoran, which is their civil and religious Code: they are alſo ſtil'd Judges of the Army, becauſe the Soldiers are judg'd only by them. Their Place at the Divan is at the Grand Viſier's ſide, and they appeal ſometimes to them from the Sentence of the Secular Cadi: in ſhort, their Employment obliges them to have an eye upon all the Officers of Juſtice in the Empire. They give out the Cadi's Commiſſions, and thoſe of the Moula-cadi's; but for the laſt, they muſt have the Grand Signior's Conſent. Upon conſiderable Complaints well grounded, they depoſe the Cadi's, and condemn them to a Fine, after they have ſuffer'd the Baſtinado.

The Judges of the great Towns are call'd *Moula* or *Moula-cadi's*; thoſe of ſmall Towns, and of Boroughs and Villages, *Cadi's*. The Adminiſtration of Juſtice lies wholly in the Hands of this ſort of Men in *Turkey*; and as all is corrupted at preſent, the Mufti is Penſioner to the Cadileſquers, the Cadileſquers to the Moula, the Moula to the Cadi's, and the Cadi's to the People. Every Cadi has his Serjeants before him, to ſummon with a loud Voice thoſe who are accus'd. If he who is ſummon'd, fails at the Hour appointed him,

him, they grant to the other Party all he deſires. It is commonly to no purpoſe to appeal from the Sentence of the Cadi, for a Proceſs is never form'd over again: the Sentence would alſo be perpetually confirm'd, becauſe the Cadi form'd it, as he underſtood it; and it is by this he commits horrible Abuſes. However, the Cadi's are ſometimes caſhier'd; and if the Injuſtices they have acted, are flagrant, they are puniſh'd, but the Law forbids the putting them to death. Theſe Officers have been known at *Conſtantinople* ever ſince about 1390. for *Bajazet* I. obliged *John Paleologus*, the *Greek* Emperor, to admit them into that City, to judge the Affairs which happen'd between the *Greeks* and the *Turks* who were ſettled there.

The Prieſts and the Religious among the *Turks* have the good luck to die in their Beds, as well as the Cadi's. The Prieſts commonly begin with proclaiming the Hours of Prayer in the Galleries of the Pinacles. If they carry themſelves well, and have a fair Reputation, the People of the Pariſh preſent them to the Grand Viſier, upon the Vacancy of the Cure; who diſpatches their Preſentment, after having made them read ſome Paſſages of the Alcoran, or after having laid this Book upon their Head. The Employment of the Prieſts is to ſay Prayers, to read in the Moſques, to bleſs Marriages, to aſſiſt the dying, and accompany the dead. To comfort the dying who have Debts which they are unable to pay, the Curate calls the Creditors together, and exhorts them to forgive them to the dying Perſon, or to declare before Witneſſes, that they will never demand any thing of him. The Creditors, who are hard-hearted enough to refuſe this Favour, are reputed very ill Men.

They waſh the dead with a great deal of Care in *Turky*: they ſhave them all over, and burn In-

cenſe about them, to drive away the evil Spirits: they bury them in a Cloth, open at top and bottom; for they imagine, that when the dead Perſon is laid in the Ground, two Angels come and make him get upon his Knees, to give an account of his Actions; for which reaſon moſt of the *Turks* leave a Lock of Hair upon their Head, for the Angel, who makes them thus change their Poſture, to take hold on. That the Dead may be more at eaſe, they make a kind of Arch in the Grave, of light Planks, upon which they lay them all along. If the dead liv'd a good Life, two Angels, white as Snow, ſucceed to thoſe who came to examine him, and entertain him with nothing but repreſenting the Pleaſures he ſhall taſte in the other World; but if he was a great Sinner, two other Angels, black as Jet, torment him horribly: one, they ſay, ſtrikes him into the Earth with a Club, and the other pulls him up again with an Iron Hook; and they divert themſelves with this cruel Exerciſe even to the Day of Judgement, without diſcontinuing it one Moment.

Mahomet, who had it upon his Hands to manage the *Arabs*, has treated them according to their Taſte. As their Soil is an arid, dry Deſert, to comfort them, he has provided them a Paradiſe full of Fountains, and Gardens, and Groves impenetrable by the Sun, Parterres abounding with Flowers, and Orchards loaded with all ſorts of admirable Fruits. In this charming Place flows Milk, Honey, and Wine; but it is a Wine which never touches the Head, nor diſturbs the Reaſon. The moſt accompliſh'd Beauties are up and down in the Walks, and are neither too eaſy nor too cruel. A Man ſhall eſpouſe what Women he pleaſes, for there all ſorts are to be found: their Eyes, which are as large as an Egg, ſhall be always faſten'd upon their Huſbands, who love them

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to Dotage. Their Daughters, according to this Prophet, are all pure and unſpotted; and the Maladies peculiar to the Sex, are never heard of there; nor are Savine, Mercury, *&c.* known among them. The beſt thing that *Mahomet* hath ſaid concerning the other World, is, that they muſt not be reckon'd in the number of the dead, who die in the ways of God, becauſe they live in God, and enjoy his Bleſſings and his Love. The damned, on the contrary, are precipitated into a devouring Fire, in the midſt of which their Fleſh is continually renew'd, in order to augment their Puniſhment: they ſhall ſuffer an incredible Thirſt, without being able to cool themſelves with one drop of Water; and if by chance any thing is given them to drink, it will be a poiſon'd Liquor, which will ſuffocate them without killing them: and to compleat their Miſeries, they ſhall have there no Women.

I forgot to mention, that before they bury their dead, they expoſe them in the Houſe upon a Bier, under a Pall of different Colours, according to the Quality of the Perſons: this Pall is red for Men of the Army, black for Citizens, and red for an Emir or a Cherif: the Turbants which are laid upon the Bier, are of the ſame Colour with the Pall. The Prieſts go before the Train, and pray for the deceas'd; the Poor follow with the Slaves and Horſes. There are alſo Mourners, as well as in the Interments of the *Greeks*: theſe make a mad ſort of Muſick along the Street while the Body is burying, and after it is bury'd: they cover the Grave with certain Planks, upon which they throw what Materials they find thereabout. After this the Men retire, and the Women ſtay there ſome time: then the Prieſts advance to the Grave to liſten, in order to inform the Relations if the deceas'd makes a good Defence when the

Angels queſtion him: they take care enough not to ſay he was confounded, becauſe they are well paid when they tell good News. The Women often go to pray upon their Huſbands Graves, but it is always in open Day, and never by Night, for fear ſome Adventure ſhould befall them, like that of the *Epheſian* Matron. They ſometimes carry Victuals to eat in the Cemeteries, eſpecially on a Friday: ſome believe this eaſes the dead; but the more reaſonable ſay it is done to draw the Paſſengers thither, to pray to God for the deceas'd.

One of the principal Reaſons which cauſes the *Turks* to bury the dead in the Highways, is, to excite Paſſengers to wiſh them well; and the Wiſh is generally, *That God would deliver them from the Torments which the black Angels make them ſuffer.* They ſet up two great Stones at each end of the Grave for Perſons of Diſtinction: that at the head ſhews the Difference of Sex, by a Turbant or a Bonnet; and it is in this ſort of Work that the Carvers of *Conſtantinople* and the chief Towns of the Empire are employ'd: the Epitaph is engrav'd upon the other Stone. The Maſter-piece of the chief Artiſts is to make a Tomb for the Grand Signior; in which notwithſtanding, they ſucceed very ill, for they beſtow Pains and Labour without any Skill or Taſte. They commonly dig among the Ruins of the antient Towns to ſearch for pieces of Pillars, or ſome old Marbles, to make Grave-ſtones of. They who take pleaſure in Inſcriptions, ſhould not neglect to viſit the Cemeteries, becauſe the *Turks*, the *Greeks*, and the *Armenians* carry the fineſt Marbles thither. The Cemeteries are of a prodigious Extent, for they never bury two Perſons in the ſame Grave; and the Ground they take up about *Conſtantinople*, if it were till'd, would bear Corn enough to feed that great

great City for half the Year; and there is Stone enough in them to build a ſecond Wall round it.

I am not acquainted well enough with the *Turkiſh* Religious, to make a particular Deſcription of the different Orders among them; for I have ſeen none but thoſe they call *Derviſes*. Theſe are the chief Monks, who live in a Body in Monaſteries under a Superior, who applies himſelf principally to Preaching: they make a Vow of Poverty, Chaſtity, and Obedience; but they eaſily give themſelves a Diſpenſation from the two former, and quit their Order alſo without Scandal, to marry when the Humour takes them. It is a Maxim with the *Turks*, that a Man's Head is too light and giddy to continue long in the ſame Diſpoſition. The General of the Order of the Derviſes reſides at *Cogna*, which was the antient *Iconium*, the Capital of *Lycaonia* in the ſmaller *Aſia*. *Ottoman*, the firſt Emperor of the *Turks*, erected the Superior of the Convent of this City into Chief of the Order, and granted great Privileges to this Houſe. They ſay it holds above five hundred Religious, and that their Founder was a Sultan of the ſame Town, call'd *Melelava*, from whence they came to be call'd *Melelevi's*: they have this Sultan's Tomb in their Convent.

The Derviſes who wear Shirts, have them, by way of Penitence, of the coarſeſt Cloth they can get; and thoſe who wear none, have a woollen Veſt next their Skin, of a brown Colour, made at *Cogna*, and which reaches a little below the Calf of the Leg: they button it when they have a mind, but moſt part of the Year they go open to their Skin as low as their Girdle, which is generally of black Leather. The Sleeves of this Veſt are as large as our Women's Shifts in *France*; and upon this they wear a ſort of Caſſock or Cloke, the Arms of which come no lower than the El-

bow. Theſe Monks go bare-legg'd, and ſometimes they uſe the common Slipper: upon their Head they have a Bonnet of Camel's Hair of darkiſh white, without any Brims, and made in the Form of a Sugar-loaf, but rounded at top like a Dome: ſome roll a piece of Linen about it, to make a Turbant of it.

In the preſence of their Superiors and Strangers theſe Religious obſerve an affected Modeſty, turning down their Eyes, and keeping a profound Silence: but in other Points they are ſaid not to be ſo modeſt, for they are great Drinkers of *Aqua Vitæ*. The Uſe of Opium is more familiar to theſe than to other *Turks*. This Drug, which is Poiſon to them who are not accuſtom'd to it, and a ſmall Doſe of which would kill other People, throws the Dervifes, who take it by Ounces at a time, into a Gayety equal to what Men have, who drink a plentiful Quantity of Wine. A pleaſing Fury, which one may ſtile Enthuſiaſm, ſucceeds this Gayety, and makes them paſs for extraordinary Perſons, if one is ignorant of the Cauſe: but as their Blood is too much attenuated by this Drug, it occaſions a conſiderable Diſcharge of Seroſity in the Brain, and ſo caſts them into a Slumber, and they lie a whole Day without ſtirring a Hand or Foot. This kind of Lethargy ſeizes them every Thurſday, which is their Day of faſting; during which they dare not eat, according to their Rules, tho' it be after Sun-ſet.

The Dervifes value themſelves much upon their Politeneſs. Their Beards are very clean and well comb'd: and their Verſes never turn upon the Women, unleſs it is upon thoſe whom they hope to ſee one Day in Paradiſe. They are no longer ſuch Fools, as to cut and flaſh their Bodies, as they did formerly; for now they ſcarcely raze the Skin: however, they burn themſelves ſometimes on the

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A Dance of Dervices



ſide of their Heart with ſmall Wax-candles, as a Mark of their Tenderneſs to the Object of their Love. They draw the admiration of the People by handling of Fire without being burnt: they will hold it alſo in their Mouth a good while, like our Mountebanks. They perform a thouſand Feats of Activity, and play with the Jugler's Box ſurprizingly. They pretend to charm Vipers by a ſpecifick Virtue adhering to their Clothes, and are the only *Turks* who travel into the *Eaſtern* Countries: they go into the Mogul's Dominions, and thereabouts, picking up Alms in abundance, and always take care to make their Meals at their Religious Houſes which lie in their way. Muſick is one part of their Study: their ſinging ſeem'd to us to be very ſad, and yet harmonious; and tho' it is forbidden by the Alcoran to praiſe God with Inſtruments, yet they have ſet it on Foot in ſpite of the Edicts of the Sultan, and the Perſecution of the Bigots.

The principal Exerciſes of the Derviſes are to dance upon Tueſdays and Fridays; and this Comedy is preceded by a Preachment by the Superior of the Convent, or his Sub-delegate. Their Morals, they ſay, are good, and may be of excellent uſe to Perſons of any Religion. The Women, who are baniſh'd from all publick Places where the Men reſort, are permitted to attend theſe Preachments, and never fail to be preſent. During the time, theſe Religious ſit within a Balluſtrade, upon their Legs, with their Arms acroſs, and their Hands turn'd down: after the Sermon, the Singers, who are placed in a Gallery, which ſerves for an Orcheſtre, ſtrike up their Voices to the Fifes and Tabors, and ſing a very long Hymn. At the ſecond Stanza the Superior, in a Stole and a Veſt with hanging Sleeves, claps his Hands; at which Signal the Monks get up, and having ſa-

luted him with a profound Reverence, begin to turn round one after another, and whirl about ſo ſwiftly, that the Doublet they have upon their Veſt, flies out, and ſpreads juſt like a Tent, in a ſurprizing manner. All theſe Dancers form a great Circle as merry as can be; but at the firſt Stroke or Signal of the Superior, they give over, and return to their firſt Poſture as calmly as if they had never mov'd. They repeat this Dance at the ſame Signal three or four times, the laſt of which is much the longeſt, becauſe the Monks are then well in Breath; and by a long Habitude, they finiſh this Exerciſe without being giddy. As much Veneration as the *Turks* have for theſe Religious, they don't ſuffer them to have many Convents, becauſe they never eſteem ſuch Perſons as do not beget Children. Sultan *Morat* deſign'd to extirpate the Derviſes, as a ſort of Men uſeleſs to the Republick, and for whom the People had too much Conſideration; but he contented himſelf with confining them to their Convent of *Cogna*. They have alſo a Houſe at *Pera*, and another upon the *Thracian Boſphorus*. We heard their Preachment in their Convent at *Pruſa* in *Bythinia*, and ſaw them dance with a great deal of Pleaſure thro' the Rails of the Moſque.

The *Armenian* Merchants in our Caravan, who ſpoke *Italian*, explain'd to us part of the Sermon. The principal Subject was upon Jeſus Chriſt. The Preacher declam'd againſt the *Jews*, but coolly, for they are never in a Tranſport; and found fault with the Chriſtians extremely, for believing the *Jews* had put to death ſo great a Prophet; aſſuring us on the contrary, that he aſcended into Heaven, and that the *Jews* crucify'd another in his ſtead.

I know not how to conclude more nobly, than by obſerving the Eſteem the *Turks* have for Jeſus Chriſt;

Chriſt; ſo far is it from being true, that they vomit out Blaſphemies againſt him, as ſome Travellers have told us. If the *Turks* have the misfortune not to believe the Divinity of Jeſus Chriſt, they reverence him at leaſt as a great Friend of God, and eſpecially as a great Interceſſor before the Lord. They confeſs he was ſent from God, to deliver a Law full of Grace; and if they treat us as Infidels, it is not becauſe we believe in Jeſus Chriſt, but for not believing that *Mahomet* came after him, to publiſh another Law, leſs oppoſite to corrupted Nature.

I am, My Lord, &c.

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LETTER VIII.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

A Deſcription of the Canal of the Black Sea.

BEFORE I engage in the Deſcription of the *Black Sea*, I beg you to allow me the Honour to give you an Account of what we obſerv'd as to the Canal whereby it diſcharges itſelf into the Sea of *Marmara*, which makes part of the *White Sea*, according to the Language of the *Turks*.

The Canal of the *Black Sea*, [*b*] or the *Boſphorus of Thrace*, begins properly at the Point of the Seraglio of *Conſtantinople*, and ends towards the Column of *Pompey*. *Herodotus*, *Polybius*, *Strabo*, and *Menippus*, quoted by *Stephanus Byzantinus* [*c*], make it 120 Stadia in length, which come to fifteen Miles: but they place the Beginning of that Canal between *Byzantium* and *Chalcedon*, and the End at the Temple of *Jupiter*, where the new Caſtle of *Aſia* ſtands at preſent. Tho' this Difference be arbitrary, yet after Inſpection of the Places, every body would, I believe, agree in my Meaſures. This Canal is very far from being in a right Line: its Entrance, which on the ſide of the *Black Sea* has the Form of a Tunnel, looks to the North-eaſt, and is to be taken from the Column of *Pompey*, whence we reckon about three Miles to the new Caſtles. That of *Aſia* is built upon a Cape [*d*] where the Temple of [*e*] *Jupiter the Diſtributer of good Winds*, is thought formerly

[*b*] Βόσπορος Θρήικιος. Polyb. & Strab. Βόσπορος τῆς Χαλκηδονίης. Herod. lib. 4. [*c*] *On the Word* Χαλκηδών. [*d*] Ἀργυρόγιον Ἄκρα. [*e*] Jupiter Urius, Οὐριος.

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to have been; upon which account that Place is ſtill call'd *Joro*, by corruption, from *Jeron*, which ſignifies a Temple. The Caſtle of *Europe* is on an oppoſite [*f*] Cape, near which ſtood, in times paſt, the Temple of *Serapis*, mention'd by [*g*] *Polybius*. From theſe Caſtles the Canal forms a great Elbow, in which are the Gulphs of *Saraia* and *Tharabia*; and from this Elbow it runs South-eaſt towards the Seraglio call'd *Sultan Solyman Kioſc*, five Miles diſtant from the Caſtles. After this, by another Elbow ſhap'd like a *Zig-zag*, the ſame Canal crimps by little and little to the South, till it comes to the Point of the Seraglio, where in my Opinion it ends. From this laſt Elbow to the Old Caſtles is reckon'd two Miles and a half; and thence to the Seraglio, or Point of *Byzantium*, ſix. Thus, according to this Computation, the whole Canal is ſixteen Miles and a half long, which is not very different from the Account of the Ancients, who gain'd on the Side of *Chalcedon*, where they placed the Beginning of the Canal, what they loſt between the Temples of *Jupiter* and *Serapis*, and the Column of *Pompey*.

The breadth of the Canal at the new Caſtles, where thoſe Temples ſtood, is a Mile; and a Mile and a half, or two Miles, in ſome other parts. The narroweſt part of all is at the old Caſtles, whereof that of *Europe* is upon the Riſing, on which the Ancients, as *Polybius* informs us, had built a Temple to *Mercury*; for which reaſon it was nam'd the *Hermean Cape*. This Cape lay half way in the Canal, according to the Ancients, who, as we have already ſaid, terminated it on one ſide between *Chalcedon* and *Byzantium*, and on the other at the Temple of *Jupiter*. This part is not more than 800 Paces broad, and the Canal

[*f*] Μίλτου Ακρα, Dion. Bizant. [*g*] Σαραπιῶον τῆς Θεάκης. Polyb. hiſt. lib. 4.

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is very near as narrow a little lower at *Courichiſme*, a Village built at the Foot of the Cape, which the Ancients call'd [*b*] *Eſties*, whence it widens to the Seraglio for the length of a Mile, or a Mile and a half. Thus the Waters of the *Black Sea* enter with ſufficient Swiftneſs into the Canal of the new Caſtles, and have free room to extend themſelves in the Gulphs of *Saraia* and *Tharabia*. From thence, without running at all faſter, they wind towards the Kioſc of Sultan *Solyman*, where they are forced to turn towards the South, without any viſible Augmentation of their Motion, except between the old Caſtle, where the Channel grows ſtraiter.

In this part (as *Polybius* remarks) beſides that the narrowing of the Canal increaſes the Swiftneſs of the Water, it is reflected obliquely from the Cape of *Mercury*, on which is the old Caſtle of *Europe*, againſt the Cape of *Candil-bacheſi* in *Aſia*, and returns towards *Europe* about *Courichiſme* at Cape *Eſties*, whence it flows through by the Point of the Seraglio. This is what *Polybius* obſerv'd in his time, that is, in the time of *Scipio* and *Lelius*, with whom he was intimately acquainted. For my part, I own I could not obſerve this Indentedneſs of Motion on this ſide the Caſtles, tho' I paſs'd the Canal four or five times; but it is certain, that upon a North Wind the Rapidity is ſo great between the two Caſtles, that no Veſſel can ſtop itſelf, nor get back again, without a Wind contrary to the Current: yet the Swiftneſs of the Waters diminiſhes ſo ſenſibly, that you may go down and up, without any Difficulty, when the Winds are not violent.

Independently of the Winds, there are ſome very particular Currents in the Canal of the *Black Sea*: the moſt apparent is that which runs all along it, from the opening of the *Black Sea* to the

[*b*] Ἔσιας. Polyb. hiſt. lib. 4.

Sea

Sea of *Marmara*, which is the *Propontis* of the Ancients. Before this Current enters the Canal, it beats in part againſt the Point of the Seraglio, as *Polybius*, *Xiphilinus*, and after them M. *Gilles* have obſerv'd: for one part of theſe Waters (tho' the leaſt conſiderable) flows into the Port of *Conſtantinople*, or the antient *Byzantium*, and following the Weſtern Windings, runs into the Nook which goes by the Name of the *Freſh Waters*: nay, *Polybius* and *Xiphilinus* had a notion, that theſe Waters reflected, form'd that celebrated Port, which the Ancients admir'd by the name of the *Golden Horn*, upon account of the Riches it brought to that powerful City. That Portion therefore of the Canal which goes into the Port of *Conſtantinople*, makes a Current that follows the Turn of the Walls of the City: all the reſt diſcharges itſelf into the Sea of *Marmara*, between the Seraglio and *Chalcedon*.

Monſieur *le Comte Marſilly* hath obſerv'd, that the two little Rivers of the *Freſh Waters* form'd a Current in the Port of *Conſtantinople*, from the North-weſt to the Eaſt, which, as it were, ſweeping the Coaſts of *Galata* and *Topana*, proceeds along thoſe of *Fondoxli*, quite to *Arnautcui*, going up the Canal on the ſide of the Caſtles, in a courſe oppoſite to the great Current. When we know this, we ſhall not be ſurpriz'd that ſome Boats go up under favour of this little Current, while others go down by keeping in the great one. It is likely, the Stream that goes out of the Port, glancing ſideways againſt the great Current, ſlides towards the North; whereas if it run againſt it in any other line than ſideways, it would bear it along with it, or beat it back. M. *le Comte Marſilly* has alſo obſerv'd, that there is a little Current in the Corner of the Coaſt of *Scutari*; ſo that the Waters of the great Current that ſtrike againſt Cape *Scutari*,

tari, are reflected back towards the North. According to the Obſervations of that learned Man, the Waters of the great Current being arrived at Cape *Modabouron*, aſcend again along the Coaſt of *Chalcedon* towards Cape *Scutari*, and make another Sort of Current.

This Diverſity of Currents has nothing in it very extraordinary. It is eaſy to conceive, that a Cape, which juts out too far, muſt ſtrike back the Waters that run againſt it, in a certain Line; but it is hard to account for another hidden Current, which we ſhall henceforth call *the under Current*, becauſe it is obſervable only in the great Canal beneath the great Current, which we may call *the upper Current*, which flows quite from the Caſtles to the Sea of *Marmara*. We are therefore to take notice, that the Waters which poſſeſs the Surface of this Canal to a certain depth, run from the Caſtles to the Seraglio. This is inconteſtable: but it is alſo certain, that beneath theſe Waters there is one Part of the Water of the ſame Canal, which moves in a contrary Direction; that is to ſay, goes back up towards the Caſtles.

Procopius of *Ceſarea*, who lived in the ſixth Century, informs us, that the Fiſhermen took notice, that their Nets, inſtead of ſinking perpendicularly to the Bottom of the Canal, were dragg'd from the North towards the South, when they came to a certain Depth; while the other Part of the ſame Nets, which deſcended beyond that Depth to the Bottom of the Canal, were bent a contrary way. There is alſo great likelihood, that this Obſervation is ſtill more ancient, for the *Boſphorus* has in all times been very famous for fiſhing. This Canal is call'd *Fiſhy* in the Inſcription which *Mandrocles* cauſed to be ſet under the Picture, wherein he had repreſented the

Bridge

Bridge over which *Darius* march'd with his Army, when he went to fight the *Scythians*. *Procopius* tells us, that according to the Remarks of the Fiſhermen, the two oppoſite Currents, one upper and the other under, are very perceptible in that Part of the *Boſphorus*, which is call'd the *Abyſs*. Perhaps thereabouts may be a deep Gulph form'd by a Rock, in ſhape hollow like the Bowl of a Spoon, the hollow part looking towards the Caſtles: for according to this Suppoſition, the Waters that are to the Bottom of the Canal, ſhocking violently againſt this Rock, muſt by ſuch Reflection take a Determination contrary to what they had before; that is to ſay, they muſt run back towards the Caſtles, and conſequently flow in a Line oppoſite to that of the upper Current. The ſhort abode we made at *Conſtantinople*, would not allow us to examine into this Wonder. M. *Gilles* ſpeaks of it as of a very extraordinary thing, and M. *le Comte Marſilly* obſerv'd it with great Attention; and indeed I think nothing can be more worthy of Obſervation. That ſkilful Philoſopher would not venture to give his Opinion, as to the Explication of ſo ſingular an Effect; and I propoſe mine, only to ſpur on the Learned to ſearch into the true Cauſe of this Phenomenon.

Neither is it eaſy to give a reaſon, why, when the *Boſphorus* diſcharges ſo little Water, the *Black Sea*, which receives ſo prodigious a quantity, ſhould not become larger. That Sea, whoſe Extent is ſo conſiderable, beſides the *Palus Meotis*, another Sea well worth notice, receives more Rivers than the *Mediterranean*. Every body knows, that the greateſt Collections of Water in *Europe* fall into the *Black Sea* by means of the *Danube*, into which run the Rivers of *Suabia*, *Franconia*, *Bavaria*, *Auſtria*, *Hungary*, *Moravia*, *Carinthia*, *Croatia*, *Boſnia*, *Servia*, *Tranſylvania*, *Wallachia*.

Wallachia. Thoſe of *Little Ruſſia* and *Podolia* run into the ſame Sea by the means of the *Nieſter*. Thoſe of the Southern and Eaſtern Parts of *Poland*, of *North Muſcovy*, and of the Country of the *Coſſacks*, come into it by the *Nieper* or *Boriſthenes*. Do not the *Tanais* and *Copa* paſs into the *Black Sea* by the *Cimmerian Boſphorus*? The Rivers of *Mengrelia*, whereof the *Phaſis* is the chief, empty themſelves alſo into the *Black Sea*, as do likewiſe the *Caſalmac*, the *Sangaris*, and the other Rivers of *Aſia Minor*, whoſe Courſe is to the North. And yet the *Boſphorus* of *Thrace* is not comparably equal to any one of the great Rivers we have here named. It is alſo certain, that the *Black Sea* does not increaſe; tho' according to the Rules of Phyſicks, a Reſervoir ſhould grow fuller, when its Diſcharge is not anſwerable to the Quantity of Water it receives. The *Black Sea* muſt therefore empty itſelf as well by ſubterranean Canals, which perhaps may run through *Aſia* and *Europe*, as by the continual Expence of its Waters, which ſoak into the Ground, and flow far away from the Coaſts. This kind of Tranſpiration is like that of the Body of Animals, which, according to *Sanctorius*'s Computation, is much more conſiderable than any made by the moſt ſenſible Evacuations.

Suppoſing the *Black Sea* to have been a mere Lake without any Diſcharge, form'd by the Concourſe of ſo many Rivers, it could not poſſibly empty itſelf, according to the Conformation of the Place, any otherwiſe than by the *Thracian Boſphorus*: the Mountains that are between the *Black Sea* and the *Caſpian*, oppoſed its Paſſage to the Eaſt. The Waters of the *Palus Meotis* fall into the *Black Sea* on the Side of the North, inſtead of allowing thoſe of the *Black Sea* to fall in upon them. The Rivers of *Aſia* repel the

Black

Black Sea from the South to the North. The *Danube* drives it from its Mouths on the Weſt. There was therefore no place but this Corner, which is to the North-eaſt above *Conſtantinople*, where it could work away the Earth without oppoſition, between the Light-houſe of *Europe* and that of *Aſia*. Neither could it diſcharge itſelf on the Side of either of thoſe Light-houſes, the Coaſts there being very dreadfully ſteep: ſo that the Waters of the *Black Sea* were forced through a place, which conſiſted of nothing but Soil; and through this Soil it was that they began to dig themſelves a Canal, by pouring upon it in front with a Column that ſoak'd through the Earth, and carry'd it away at ſeveral ſhakes. According to this Hypotheſis, the Waters firſt made themſelves a paſſage in a ſtraight Line between the two Rocks where the new Caſtles now ſtand, and ſoften'd the Ground of the firſt Elbow, where now we ſee the Gulphs of *Saraia* and *Tharabia*, and were then compell'd to remain ſome time in a Baſon edg'd with very high Rocks; but their natural Diſpoſition afterwards made them deſcend to the Kioſc of *Solyman* II. and from thence their Determination being alter'd by the Interruption of new Rocks, they form'd the ſecond Elbow of the Canal, the Earth whereof gave way to the South.

This Route was certainly traced out by the Author of Nature; for according to the Laws of Motion by him eſtabliſh'd, the Waters always throw themſelves that way where they find leaſt oppoſition. Thoſe of the *Black Sea* continu'd then to waſh away the Earth that lay between the two Rocks where the old Caſtles are, and by this means carry'd their Canal quite to the Point of the Seraglio, the bottom of which is a living Rock, not by any means to be ſhaken. This large Heap of Waters did probably throw down

at once the Dike of Earth that remain'd between *Conſtantinople* and Cape *Scutari*, and ſo diſcharged itſelf into the Sea of *Marmara*.

At this time, if we may judge by appearances, happen'd the great Inundation ſpoken of by *Diodorus Siculus* [*i*], one of the moſt faithful Hiſtorians of Antiquity. That Author informs us, that the People of *Samothracia* [*k*], a conſiderable Iſland ſituated to the Left of the Etrance of the *Dardanelles*, perceiv'd the Irruption that the *Pontus Euxinus* made in the *Propontis* by the Aperture of the *Cyanean* Iſlands; for the *Pontus Euxinus*, which was then look'd upon to be a great Lake, was ſo ſwell'd by the diſcharge of the Rivers which run into it, that it overflow'd into the *Propontis*, and drown'd part of the Cities on the Coaſt of *Aſia*, which undoubtedly was lower than that of *Europe*. But notwithſtanding this Situation, the Waters mounted to the very tops of the higheſt Mountains of *Samothracia*, and changed the Face of the whole Country. The Iſlanders had ſtill the Tradition of it among them in the time of our Hiſtorian, who thereby has preſerv'd us one of the fineſt Obſervations in all Antiquity; for it is certain this Alteration happen'd long before the Voyage of the *Argonauts*, and thoſe Heroes undertook that Voyage but 1263 Years before Chriſt. This being ſo, what we juſt now propos'd, as a philoſophical Conjecture, becomes an Hiſtorical Truth, and muſt convince us, that the great Paſſage of the *Propontis* into the *Mediterranean* was made long before by the ſame Mechaniſm.

It is very probable, that the Waters of the *Propontis*, which anciently might be nothing but a Lake form'd by the *Granicus* and *Rhyndacus*, finding it more eaſy to work themſelves a Canal

[*i*] Biblioth. Hiſt. lib. 5. p. 322. [*k*] Sanmandraki.

by

by the *Dardanelles*, than any other way, ſpread themſelves into the *Mediterranean*, and waſh'd away the Fleſh of the Rocks (if we may be allowed ſuch an Expreſſion) by melting the Earth from them. The Iſlands of the *Propontis* are no more than the Remains of the Rocks which the Waters could not diſſolve; as alſo were thoſe which made ſo much noiſe anciently by the name of the *Cyanean* Iſlands of *Europe* and *Aſia* at the Mouth of the *Black Sea*. The Iſlands ſeem to be ſo many Nails drove into the Globe of the Earth, and of which the Mountains are as it were the Heads.

But what Changes did not the Iſlands of the [*l*] *Egean Sea* undergo, by the overflowing of the *Euxine*, and more eſpecially thoſe which lie, as it were, in a right Line; ſince that of *Samothrace*, adjacent to the Canal, was ſo overwhelm'd with its Inundation, that the Inhabitants were at their wits end [*m*]? The Fiſhermen, when the Waters were abated, would frequently draw out with their Nets Chapiters of Pillars, and other Limbs of Architecture. Conſidering what violent work the Waters made in the Sea of *Greece*, can it be thought ſtrange in the Hiſtorians and Poets of old to give out, that ſeveral Iſlands of the *Archipelago* ſunk to the bottom, and new ones ſprung out of them? Peradventure the famous *Delos* appear'd then for the firſt time, and the People of the neighbouring Iſlands gave it that Name, which ſignifies *Manifeſt*. And yet moſt of the antient Authors are look'd upon as ſo many Dotards, and Tellers of old Wives Fables. How many Colonies muſt needs have been ſettled after ſuch a Devaſtation! and how do we know whether the Works of thoſe, who gave an account of theſe Revolutions, are extant, as well as thoſe of *Diodorus?*

[*l*] Archipelago. [*m*] Diod. Sic. Biblioth. ibid.

Thoſe Paſſages in *Pliny*, which ſeem to us to be moſt incredible, are perhaps the beſt Pieces of many Authors who wrote of theſe Matters, and whoſe other Writings are loſt.

I aſk your Lordſhip's Pardon, if I dwell a little longer on the Subject of Philoſophy: The Example of a learned Miniſter, to whom the World is beholden on many accounts, has put me out of my way: not that I mean to follow him in every thing; for as great an Admiral as he was, and as much us'd to the Sea, I can't help thinking he took the Formation thereof in a Senſe diametrically oppoſite to what is conſonant to Nature. He was of opinion, that the Ocean, by its Impetuoſity, having diſmember'd the Mountain of *Calpe* from the Lands of *Africa*, pour'd itſelf into that vaſt Space now the *Mediterranean:* that this Sea afterwards penetrating notherly, produced the *Propontis* or Sea of *Marmara*, the *Black Sea*, and the *Meotic* Lakes. But independent of *Diodorus*'s Obſervation, if we conſider the Formation of things *gradatim*, is it not more reaſonable to look upon the *Meotic* Lakes, the *Black Sea*, the *Propontis*, and the *Mediterranean*, as ſo many huge Lakes of Water form'd by multitudes of Rivers diſburdening themſelves into them, than to fancy them the Expanſions of the Ocean? What could become of the Waters which were gathering day and night in the ſame Baſins? Doubtleſs they form'd Lakes of a prodigious Extent, which at length would have cover'd all the adjoining Lands, had they not broke down their Dykes in the manner before-mention'd.

'Tis there for certain that the Waters of the North do fall into the *Mediterranean* thro' the *Boſphorus Cimmerius*, the *Boſphorus Thracius*, and the Canal of the *Dardanelles*, which, according to the Idea of the Ancients, is another ſort of *Boſphorus*;

phorus; that is to ſay, an Arm of the Sea, narrow enough for an Ox to ſwim over. The *Mediterranean* diſcharges itſelf into the Ocean at the Straits of *Gibraltar*, where by good Fortune it was eaſier for the Water to ſcoop itſelf a Canal, than to overſpread the Lands of *Africa*. The Allwiſe God had left this Opening between Mount *Atlas* and that of *Calpe*; the Plug, as one may ſay, only wanted to be pull'd out. Perhaps the terrible Irruption which was then made into the Ocean, either ſunk or carried away that famous Iſle of *Atalantis*, which *Plato* [*n*] deſcribes beyond the Coaſt of *Spain*, and *Diodorus Siculus* [*o*] beyond that of *Africa*. The *Canary* Iſlands, the *Azores*, and *America*, may be (for ought we know) in the ſame Predicament: where then is the Wonder they ſhould be peopled by the Deſcendents of *Adam* and *Noah*, or that their Inhabitants ſhould uſe the ſame Weapons as the antient *Aſiaticks* and *Europeans*, namely, Bow and Arrow?

Pliny had therefore better ſtick to the Opinion of ſome Authors who were not unknown to him, and who, as he himſelf confeſſes, brought into the Ocean the Waters from the North to the South. How ſhall we judge of the courſe of ſtagnant Water, the *Saone* for inſtance, or *la Marche*, but by their Currency under the Arches of their reſpective Bridges? Now in the *Boſphorus*'s before-mentioned, this Currency is apparent. There is but one Circumſtance which can favour *Pliny*'s Opinion, and that is, the Saltneſs of the Water in all Seas. It is impoſſible to account how theſe large Lakes we are ſpeaking of, and which are form'd by nothing but the Acceſſion of freſh-water Rivers, ſhould be endu'd with this brackiſh Quality. But beſides the Ocean's communicating with the *Me-*

[*n*] In Tim. tom. pag. 24. Edit. Henric. Steph. [*o*] Biblioth. Hiſt. lib. 5.

diterranean, it is certain, that the Water of the *Black Sea* is far leſs briny than that of our Seas; beſides, all round the *Black Sea*, the Land is full of foſſile Salt, which is continually melting into it: this Salt, mix'd with a certain Portion of Sulphur accruing from the Oil of the Fiſhes, which are there conſtantly putrefying, heightens this degree of Saltneſs, and imparts that tang of Bitterneſs ſo ſenſible in Sea-water. The *Caſpian* Sea, for the ſame reaſon, is as ſalt as other Seas, tho' it looks to be only a Pool, which receives nothing but freſh Water continually running into it.

Before we return to the Canal of the *Black Sea*, it will not be amiſs to take notice, that *Polybius*'s Prophecy is not fulfill'd. He, good Man, fancy'd that the *Euxine Sea* would one day become a Moraſs, and that very ſuddenly too; becauſe, ſaid he, the Mud and Sludge which is carried thither by the Rivers, muſt form a Bar capable of choking up the Mouth of it, as happen'd to the *Danube* in his time. 'Tis well for the *Turks*, who enjoy great Advantages from their Trade to the *Black Sea*, that the *Boſphorus* is ſtill open, and perhaps wider than formerly it was. Come what will come, there's no need to fear any ſuch thing: a Bar never comes but at the Mouth of ſuch Rivers, whoſe Waters are beaten back to Land by the Surges of the Sea, and by the Tides. There's nothing in this Canal to give the Waters of the *Black Sea* a retrograde Motion: on the contrary, 'tis an evacuating Paſſage, thro' which the Water glides of itſelf; and being ever and anon pinch'd, as it were, and contracted by the Defilees of the Land, acquires a Velocity, and ſweeps away whatever may oppoſe its Progreſs. As for the Tides, *Strabo* has obſerv'd there were none at all in the *Boſphorus*; and Count *Marſilly* takes notice that they were not perceptible. As rapid as this

this *Boſphorus* is, it is ſometimes frozen over. *Zonaras* writes, that in the Reign of *Conſtantine Copronymus* there happen'd ſo ſevere a Winter, that People walk'd upon the Ice from *Conſtantinople* to *Scutari*; nay, that it bore Carts too. In 401, the *Black Sea* itſelf was frozen for twenty Days; and when the Weather broke, ſuch Mountains of Ice paſs'd by *Conſtantinople*, as frighted the Inhabitants.

In the Summer-time both Sides of the *Boſphorus* afford a delicate Proſpect. The Villages and Pleaſure-houſes diſpers'd among the Foreſts make a very delightful Landſkip, diverſify'd with little Hills cover'd over with Coppices. The Letter I wrote containing an account of *Conſtantinople*, concludes with a Deſcription of the Pavillion called *Fanari-kioſc*. I am now going to give a Deſcription of the *Aſiatick* Coaſt, from the Canal of the *Black Sea*, up as far as the Light-houſe beyond its Mouth; after which I ſhall paſs over to the Light-houſe and *Pompey*'s Pillar, on the ſide of *Europe*; and ſo coaſting along the ſaid Canal, return again to *Conſtantinople*.

I could no where have met with better Guides upon this Canal, than *Dionyſius Byzantinus* a *Greek* Author, and another that was a *Frenchman*. The Deſcription which the former has given of the *Thracian Boſphorus*, is exact to a nicety. An Edition of it from the Manuſcripts in the *Vatican*, and the King's Library, has been promis'd us by *Holſtenius* and M. *du Cange*; but they have not had leiſure to be as good as their words. M. *Gilles*, my other Guide, and a *Frenchman*, has with wonderful Accuracy confirm'd upon the ſpot the Deſcription made by *Dionyſius*, not forgetting the Name of the ſmalleſt Rock. I hope your Lordſhip will approve of the Plan of the *Boſphorus* I ſend you: it is drawn according to the Rules, the Diſtances well mark'd, and no conſiderable Fault, that I know of, in the Poſition of Towns.

I thought it neceſſary to add to the old *Greek* Names thoſe given them by the *Turks*, in order to illuſtrate the Obſervations made by *Dionyſius* and *Gilles*. The firſt is thought to have liv'd about the time of *Domitian*; the other was of the Dioceſs of *Alby*, and dy'd at *Rome* in 1555, after he had travell'd into *Aſia* and *Africa* by Order of *Francis* I. to make Collections of Manuſcripts and antique Monuments.

To begin a Deſcription of the Canal of the *Black Sea*, we muſt reſume that of *Conſtantinople*, which concludes at *Fanari-kioſc*, built on the Cape of *Chalcedon*. To the Eaſt of this Cape is one of the Ports which the Ancients call'd *Eutrope*, where the Children of the Emperor *Maurice* were put to death by order of *Phocas*, who dethron'd him in the beginning of the 7th Century. The Emperor's Widow and her three Daughters had their Heads ſtruck off five Years after. It looks as if this Port was pre-ordain'd for the Butchery of this unhappy Family. The Emperor *Juſtinian* caus'd it to be repair'd in a manner becoming his Greatneſs of Soul.

Paſſing the Port of [*p*] *Eutrope*, you double the [*q*] Cape of *Modabouron*, which terminates the Peninſula, on whoſe Iſthmus the famous City of *Chalcedon* ſtood. I am prone to believe that this Cape went heretofore by the Name of *Herea*; for *Stephanus Byzantinus* places it over againſt that Town, and quotes ſome Verſes of *Demoſthenes* of *Bithynia*, who aſſigns it the ſame Situation. The Coaſt of *Calamoti* extends beyond the Cape, and is ſo call'd from a Church of St. *John Chryſoſtom*, built in a Moraſs full of Ruſhes [*r*]. The other Port of *Chalcedon* is on the ſame Coaſt on the bending part of the Iſthmus facing the Weſt, and

[*p*] *Port of* Irene. [*q*] *Port of* Chalcedon *or* Calamoti.
[*r*] ὁ Κάλαμος, *Ruſh.*

conſe-

conſequently the City of *Conſtantinople*. The Emperor *Juſtinian* had expended immenſe Sums in forming Jettees, to hinder the entring of more than one Ship at a time: of theſe Works there is nothing now left but the Foundations. This ſhews how injudicious they were, who made choice of this place for the building of *Chalcedon*, ſince they were forced to make two artificial Ports, whereas the Port of *Byzantium* is by Nature the fineſt Port in the World. This ill Choice occaſion'd the Oracle of *Apollo*, and *Megabizes*, General of *Darius*'s Troops, to call the Founders blind Buzzards: *Pliny* too gives it the Appellative of the Blindmens City.

Conſtantine the Great, had it not been for an aſtoniſhing Prodigy, had committed the like Overſight, if we may credit *Cedrenus*. The *Perſians* having deſtroy'd *Chalcedon*, and that Emperor having order'd it to be rebuilt, as they were going to work upon it, ſeveral Eagles came, and with their Talons took away the Stones from the Workmen, and carried them to *Byzantium*. This Miracle being ſeveral times repeated, the whole Court was alarm'd: *Euphratas*, one of the Emperor's chief Miniſters, aſſur'd him it was the Will of God he ſhould build a Church at *Byzantium*, in honour of the Virgin. *Chalcedon* ſeems to have been built on purpoſe to embelliſh *Byzantium*; for when the Emperor *Valens* had caus'd the Walls of *Chalcedon* to be level'd with the Ground, to puniſh the Inhabitants for ſiding with *Procopius*, he order'd the Materials to be ſent to *Conſtantinople*, to be us'd in that beautiful Aqueduct call'd the *Valentinian Aqueduct*. 'Tis aſſerted by *Ammianus Marcellinus*, that the Burghers of *Chalcedon*, among other Affronts which they pretended to put upon *Valens*, call'd him, while he beſieged

beſieged their City, *Beer-bibber* [*s*]. *Solyman* II. made uſe of nothing but the Ruins of *Chalcedon* to repair the *Valentinian* Aqueduct, and to build *la Solymania*. The ſettling of Poſts ſeems to have been more antient than is generally believ'd: *Procopius* ſpeaks this of it with relation to *Chalcedon*. The Emperors, ſays he, ſettled Poſts, with Intent to gain timely Information of whatever paſt in the Empire. There were no fewer than five Poſts a Day, and ſometimes eight, with forty Horſes to each Poſt, and as many Poſtilions and Grooms as were neceſſary. *Juſtinian* aboliſh'd theſe Eſtabliſhments in many Places, eſpecially thoſe between *Chalcedon* and *Diacibiza*, which is the antient Town of *Lybiſſa*, fam'd for *Hannibal*'s being bury'd there, and ſituated in the Gulf of *Nicomedia*. The ſame Author, the more to expoſe *Juſtinian*, advances, that he ſet up an Aſs-poſt in divers Parts of the *Levant*.

Chalcedon at this time is a poor beggarly Place, conſiſting of between ſeven and eight hundred Houſes: it goes by the Name of *Cadiaci*, or the *Judges Town*; but the *Greeks* continue to call it by the old Name. Here a general Council was held, *Anno* 451, in St. *Euphemia*'s Church, where the Fathers condemn'd *Eutyches*, who deny'd there were two Natures in Jeſus Chriſt. There is no likelihood that that Church is what the *Greeks* now make uſe for their Parochial Church, ſince we are told by *Evagrius* that it was in the Suburbs; and M. *de Nointel*, Ambaſſador of *France* to the *Porte*, avers, that the Remains of St. *Euphemia*'s Church were a Mile from the Town, where he met with an Inſcription mentioning the ſaid Council. The Coaſt of *Chalcedon* abounds with Fiſh. *Strabo* and *Pliny* muſt have been impos'd upon by thoſe who made them believe, that the *Pelamides*, or young

[*s*] Sabaia, *Beer*.

Tunnies,

Tunnies, turn'd aſide, and ſheer'd off towards *Byzantium* for fear of the white Rocks conceal'd under Water. On the contrary, the Tunny-fiſh of *Chalcedon* were ſo much in vogue with the Ancients, that *Varro*, cited by *Aulus Gellius*, ranks them among the Delicacies of the Table; and at this Day you ſee nothing but Tunny-fiſh Nets round the Town.

From *Chalcedon* you go to Cape *Scutari*, call'd antiently the *Ox*, or the *Ox Paſſage:* from whence 'tis plain, that Place muſt be conſidered as the beginning of the *Boſphorus*. *Polybius* ſpeaking of the Route from *Chalcedon* to *Byzantium*, obſerves very juſtly, that there's no croſſing the Sea directly, becauſe of the ſtrong Current between theſe two Cities. So again, when the ſame Author deſcribes the Current of the *Boſphorus*, he ſays it comes from Cape *des Eſties*, where *Courouchiſme* now ſtands, and ſo proceeds to a Place call'd an *Ox* or *Cow*; for the Poets likewiſe gave out, that *Io*, *Jupiter*'s Miſtreſs, paſs'd over that Strait in ſhape of a Cow. The Fleet of *Philip* of *Macedon*, who was beſieging *Byzantium*, was beaten by the *Athenian* General *Chares* near this Cape.

That General's Wife *Damalis* was bury'd there: ſhe dy'd during the Siege; and the *Byzantins*, in acknowledgment of the Services done 'em by her Huſband, erected likewiſe an Altar in honour of her, and her Statue ſtanding on a Pillar. The Place ſtill retains the Name of *Damalis*, which ſignifies a Cow. *Codinus*, the Reporter of this Story, took it out of *Dionyſius Byzantinus*, who has an old Inſcription mentioning the Fact. The Seraglio of *Scutari* now takes up the ſame Spot, call'd the *Cow-cape:* I think it was *Solyman* II. built it. The Fountain of *Hermagora*, ſpoken of by the ſame Author, muſt be within its Compaſs.

Care

Care muſt be taken not to confound this Cape with the Beef-market-place of *Conſtantinople*, often call'd by Hiſtorians ſimply *the Ox*, and which was in the eleventh Precinct of the City. This Market-place took its Name from a brazen Stove ſhap'd like an Ox, according to *Zonaras*, and brought from among the Ruins of *Troy*. In this Place it was that *Phocas*, by order of *Heraclius*, was burnt, after being beheaded, and depriv'd of thoſe Parts, which had been inſtrumental in deflowering the Ladies of the firſt Quality in *Conſtantinople*. *Zonaras* likewiſe takes notice, that at the time of the Grand Revolution, when the *Comnenii* aſſum'd the Throne, and ſhut up *Nicephorus Botaniates* in a Cloiſter, their Party, who ſpar'd not even the moſt ſacred Things, carried on their Diſorders as far as the Place call'd *the Ox*; which Place, by the way, has been the Theatre of many illuſtrious Martyrdoms. *Codinus* tells us, that *Julian* the Apoſtate caus'd ſeveral Chriſtians to be burnt in the ſaid Stove or Furnace, the top whereof was form'd like a Bull's Head, and ſtood in the Place call'd *the Ox*. The holy Martyr *Antipas*, *Cedrenus* ſays, was conſum'd to Aſhes there. They alſo us'd to burn Criminals in the ſame Place.

The Tower of *Leander* is juſt by the Cape of *Scutari*. The Emperor *Manuel* built it on a Rock two hundred Paces from the Tower, and likewiſe another on *Europe*'s ſide, at the Convent of St. *George*, for a Chain to be laid croſs from one to the other, and ſo barricade the Canal. 'Tis obſerv'd by M. *Gilles*, that formerly there was a Wall built in the Sea, which occupy'd the Paſſage now between the Rock whereon is the Tower, and the firm Land of *Aſia*: 'Tis likely this was the Work of the ſame Emperor: for by this means the Chain going from one Tower to the other, made it impoſſible for Ships to paſs thro' the

the Canal of the *Black Sea*. M. *Gilles* adds, that this Wall was demoliſh'd by the *Turks*, on purpoſe to employ the Stones elſewhere. They call this Tower the *Virgin*'s *Tower*, but the *Franks* the *Tower of Leander*; tho' the Loves of *Hero* and *Leander* were carried on afar off, on the Shore of the Canal of the *Dardanelles*. This Tower is ſquare, and has in it ſome Pieces of Artillery: it is almoſt defenceleſs, and inſtead of a Gariſon, has only a Keeper, who picks up a few Pence among the Janizaries and Merchants of *Conſtantinople*, that go thither to ſolace themſelves.

Tho' it is not a Cuſtom with the *Turks* to rebuild ruin'd Towns, yet has that general Rule ſuffer'd an exception in the caſe of *Scutari*, burnt by the *Perſians*. True it is, the *Turks* look on it as a Suburb to *Conſtantinople*, or as the firſt Baiting-place in *Aſia*: 'tis alſo a principal Rendezvous of Merchants and Caravans from *Armenia* and *Perſia*, coming to trade in *Europe*. Formerly the Port of *Scutari* ſerv'd as a Retreat to the Gallies of *Chalcedon*; and it was on account of its Situation, that the *Perſians* aiming at the Conqueſt of *Greece*, made choice of it, not only for a Place of Arms, but as a Treaſury or Bank, for keeping the Gold and Silver they levy'd by way of Tribute from the Towns of *Aſia*. Hence it got the Name of *Chryſopolis*, or *Gold Town*, as is reported by *Stephens* the Geographer; who however adds, the moſt common Opinion was, that the Name of *Chryſopolis* comes from *Chryſes* the Son of *Chryſeis* by *Agamemnon*. *Conſtantine Manaſſes* ſo well deſcribes the Situation of *Chryſopolis*, that there is no room to doubt its being the ſame as *Scutari*, tho' he at the ſame time ſays, that ſuch as have taken it for *Uranopolis*, are not very wide of the Truth. This was perhaps its Name e'er the *Perſians* maſter'd it: the latter Name, which ſignifies the *Heavenly City*, was

was no leſs honourable than that of the *Golden City*. Be it as it will, it was deſtin'd to be a Harbouring-place for Exciſemen; for the *Athenians* erected therein, the firſt of any Nation, a Cuſtom-houſe, for the gathering the Impoſts laid on ſuch as uſed the *Black Sea*. *Xenophon* avers they wall'd in the Town; and yet in *Auguſtus*'s time it made no Figure, ſince *Strabo* calls it but a Village. At preſent it is a large and beautiful Town, and the only one upon the *Boſphorus* on the *Aſiatick* Side. *Cedrenus* informs us, that in the 19th Year of *Conſtantine the Great*, *Licinius*, his Brother-in-law, after being ſeveral times beaten by Sea and Land, was taken Priſoner in *Chryſopolis*, and thence carried to *Theſſalonica*, where his Head was chopt off.

The firſt Town of the *Boſphorus* beyond *Scutari*, is *Coſſourgé*, then *Stavros*, ſo call'd from a gilt Croſs on the top of a Church built by *Conſtantine*. Next to *Stavros* you diſcover the Village of *Telengelcui*, which may have been the Place formerly known by the Name of *Chryſoceramus*, or the *Gilded Brick*, on account of a Church cover'd with Bricks of a golden Colour; for according to M. *Gilles*, who follows *Dionyſius Byzantinus* ſtep by ſtep, and has ſet him right in ſome Places, *Chryſoceramus* is ſituated after *Stavros*, going up to the old Caſtles of *Aſia*. *Leunclavius* makes mention of *Chryſoceramus*, and places between it and *Stavros* the Monaſtery of *Akimiti*, or the *Night-watching* Monks.

Before we arrive at the old Caſtle of *Anatolia*, we meet with two other Villages, and croſs two Brooks. The firſt Village is call'd *Coulé* or *Coulé-bacheſi*, and the other *Candil-bacheſi*. *Coulé-bacheſi* is on the Point which the Ancients call'd Cape *Cecrium*, and now *Cecri*, oppoſite to Cape *Eſties*, below which is built *Courouchiſmé*. *Candil-bacheſi* is at the Mouth of the firſt brook, which empties itſelf into the Gulph of *Napli*; and perhaps *Napli* comes

comes from *Nicopolis*, deſcrib'd by *Pliny* to be hereabouts. M. *Gilles* calls this Brook the Brook of *Napli*, but the *Turks* have given it the Name of *Ghiock-ſou*, or *Green Water*, as well as to that other near the Caſtle; ſo that one may almoſt venture to ſay that *Candil-bacheſi* is the antient *Nicopolis* of the *Boſphorus*. *Stephanus Byzantinus* ſays no more than that it is a Town of *Bithynia*: it were to be wiſh'd we could diſcover what Victory occaſion'd its being ſo call'd. The ſecond Brook is alſo call'd *Green Water*, and is the largeſt Stream of Water that runs into the *Boſphorus* on the *Aſiatick* ſide. In times paſt it went by the Name of *Arete*, and ſome among the *Greeks* ſtill call it *Enarete*: but it is proper to obſerve, that all the Places hereabouts are taken up with the Grand Signior's Gardens, which not only extend from the firſt Green Waters to theſe, but to *Sultan Soly-man Kioſc*; and from thence they ſtretch till they come to the Entrance of the *Black Sea*. All the reſt of the Country is ſet apart for the Emperor's Diverſion of Hunting, and there are few Places in the World ſo fit for it.

It is certain, as *Leunclavius* obſerves, that in the time of the *Greek* Emperors there were two Caſtles on the *Boſphorus*; one on *Aſia* ſide, the other on that of *Europe*; whereby the Paſſage of the Canal in its narroweſt part was barr'd. In the Declenſion of the Empire they were let run to ruin, and even before that time they were look'd on rather as Priſons than Citadels. And indeed *Gregoras* affirms they were call'd the Caſtles of *Lethe*, or the *Priſons of Forgetfulneſs*, becauſe ſuch as were ſo unfortunate to be ſent thither, were never thought of more. The *Turks* repair'd theſe Caſtles at different times, even before they were Maſters of *Conſtantinople*. At preſent we ſhall only ſpeak of that on the Coaſt of *Aſia*.

The

The old Caſtle of *Aſia* being ſituated on the narroweſt part of the Canal, makes it indiſputable that it was there, where *Darius*, Father of *Xerxes*, caus'd a Bridge to be made in his Expedition againſt the *Scythians* or *Tartars*. The Execution of this Work was committed to *Mandrocles*, a ſkilful Engineer of *Samos*. *Dionyſius Byzantinus* avers, that the Engineer had cut a Seat in the Rock for *Darius* to ſit and ſee the Troops march over the Bridge: 'tis not ſaid whether this Seat was in *Europe* or *Aſia*; nor is there any Poſſibility to aſcertain it, even ſuppoſing it were ſtill in being, becauſe the *Turks* admit no body to come near their Caſtles. They neither know, nor care to know, whether there were ever ſuch Men in the World as *Darius* or *Xerxes*: perhaps they lay their Tails in the very Place which ſerv'd as a Throne to the then Maſter of the World.

After that Prince had ſeen his Troops march, he ordered two large ſquare Stones to be ſet up; on one were grav'd in *Aſſyrian* Characters the Names of the Nations that were in his Pay; the like was done on the other in *Greek* Characters. The Land Army conſiſted of 700,000 Men, and the Fleet of 1600 Ships; but this Army tarried in the *Propontis*, with Orders to go to the *Boſphorus*, in order to repair to the Mouth of the *Danube*, where another Bridge was built. *Mandrocles*, or *Androcles*, as ſome call him, was ſo well ſatisfy'd with the Liberality of *Darius*, that he caus'd a Picture to be drawn, repreſenting the Paſſage of the *Perſians* over the Bridge at the *Boſphorus*, in the Preſence of their Prince, who, *Herodotus* ſays, was ſeated on a Throne after the manner of the *Perſians*. This Piece was plac'd in a Temple of *Juno*, with an Inſcription of four Verſes in *Greek*, which *Herodotus* has recorded. The old Caſtle of *Europe* being over-againſt that now under Conſideration,

Darius's

Darius's Army muſt have paſt between the two Caſtles, or a little higher up, to avoid the Violence of the Current.

The place of the old Town *Ciconium*, mention'd by *Dionyſius Byzantinus*, is beyond the Caſtle of *Aſia*; and the Place is ſtill call'd *Cormion*, juſt by the Gulph of *Manoli*, where there is excellent Fiſh. The Coaſt leads to the Village of *Inghircui*, that is, the *Fig-village*. You croſs a Rivulet at *Inghircui* to enter into the Gulph of *Cartacion* or *Catangium*, according to the ſaid *Dionyſius*. This Gulph, on the North, is terminated by Cape *Stridia*, or the *Oyſter Cape*, for it affords admirable ones; and the *Greeks* call 'em *Oſtridia*. M. *Gilles* calls this Cape the *Turks* Cape; becauſe it is over againſt the Kioſc of *Sultan Solyman*, and parted only by a handſom Rivulet. This Kioſc has nothing extraordinary. Theſe Kioſcs are a ſort of Pavilions with large flat Roofing, after the manner of the *Levant*, where they prefer Coolneſs to Magnificence. The Pavilions of the Orientals are open on all ſides, and in the middle there are Jets-d'eau's. That of the Sultan is at the Entrance of a beautiful Gulph, which forms the Elbow of the Canal, where the *Boſphorus* runs indented, tho' in the Maps it is ſet down to be almoſt in a ſtraight Line. This is the *Round Gulph* mention'd by *Dionyſius Byzantinus*, or the Gulph of the Sultan, ſpoken of by M. *Gilles*, who remark'd on the South of it the Foundation of the famous Monaſtery of thoſe Monks that ſpend the whole Night in Prayer; whereas *Leunclavius* places it between *Stavros* and *Telengelcui*. We muſt not forget, that the Cape which turns the Gulph *Caſtacium* to the South, makes two conſiderable Points: the one ſhuts in the Gulph on the ſide of the *Greater Glari*; the other, which is towards the *Little Glari*, forms the Gulph of *Placa*, ſhap'd ſomewhat like a Table. The two *Glari*'s

are perhaps the Rocks which *Dionyſius Byzantinus* call'd *Oxyrrhoon* and *Poryrhoon*, for the Waves make a conſiderable Noiſe about thoſe Points.

Going up from the Pavilion of Sultan *Solyman* towards the new Caſtles, we meet *Beicos* or *Becouſſi*, the *Walnut-tree Village*, on which account *Leunclavius* calls it *Megalo-carya*. The fine Stream that flows into it, and its advantageous Port, give ſome ground to ſuſpect that this is the Place where *Amycus*, King of the *Bythinians*, kept his Court. There is no other part of this Coaſt that can be ſuppos'd to have ſerv'd for the Abode of ſo formidable a Prince, whom *Valerius Flaccus* calls *the Gyant*; and *Apollonius* of *Rhodes*, *the moſt daring Man of his Age*. He was not only a great Wreſtler, but very ſkilful too at Boxing, and at that kind of Exerciſe which was call'd *Pugilation*, in which lay great part of the Merit of the firſt Heroes. Before the Invention of Iron and Arms, ſays *Donatus*, Men exercis'd their Valour in fighting with Hand, and Foot, and Tooth. If ſuch Sports were to come in Faſhion again, how many Porters would now be reckon'd Heroes? *Amycus* was a brave ſtrapping Fellow, *like thoſe great Men*, ſays the Poet, *that the Earth brought forth in Anger, to oppoſe the Power of* Jupiter; yet this dreadful Champion met with his Match. According to his uſual Cuſtom, he made an open challenge to the boldeſt *Argonauts* that appear'd on the Coaſts of his Kingdom. *Pollux*, the Brother of *Caſtor*, and Son of *Jupiter* and *Leda*; *Pollux*, I ſay, the greateſt Wreſtler among the *Greeks*, vigorous as a young Lion, overthrew this Coloſſus, tho' his Chin was ſcarcely yet cover'd over with the Down of Youth. They firſt gave each other ſtrenuous Puſhes, like Rams that ſtrive to overturn each other to the Ground: after the firſt Heaves they took their *Ceſtus*'s in their Hands, and nothing

was

was to be heard but *Blows like thoſe of the Hammers that are made uſe of to break the Planks of a Ship*, according to *Apollonius*'s Compariſon: And in this manner the Cheeks and Jaws of the Athletes us'd to ſound in thoſe Days. Each Man drubb'd his Companion without Mercy: their Teeth were looſen'd, and at laſt beat down their Throats in pieces. Tho' the *Ceſtus* was often no more than a Thong of Leather very dry and very hard, yet it would give plaguy Thumps when artfully apply'd. Our Heroes, weary of this gentle Prelude, after having wip'd their Faces, fell to luſty Fiſticuffs: it is very probable they took one another by the Collar, for the Son of *Jupiter* gave him of *Neptune* ſuch a Squelch on the Ground, that the Bones of his Ears, tho' the hardeſt in all the Head, were broken with the Fall. Thus dy'd *Amycus*, who had overcome ſo many Strangers, and ſo many of his own Subjects. *Apollodorus* and *Valerius Flaccus*, who deſcribe his Death in another manner, agree however that he dy'd by the Hands of *Pollux*.

Amycus was accus'd of laying traps for Strangers, and deſtroying them by Treachery; but the *Argonauts* forewarn'd of his Tricks, were too ſharp for him: they not only accompanied *Pollux* to the Foreſt, which ſerv'd for the Field of Battle, but ſtaid near him while the Fight laſted. It was a ſhame for Couſin-germans, and Sons of Gods and Goddeſſes, to uſe one another ſo ungenteelly. *Pollux* was the Son of *Jupiter* and *Leda*, and *Amycus* the Son of *Neptune* and the Nymph *Melia*, the Daughter of the Ocean, a Hamadryad that preſided among the Aſh-trees. As for the *Ceſtus*, it was not always a bare ſingle Leathern Thong; there were ſometimes ſeveral of them faſten'd to a Club, and ſome good heavy Knobs of Lead at the end of them.

Beicos then, to return to our Subject, was in all probability the Capital of the Dominions of *Amycus*, and the ſame that was call'd the *Port of Amycus*, and which *Arrian* nam'd *Laurus inſana*, or *the Laurel that turn'd Folks Brains*. That Tree, which gave its Name to the Place, and which depriv'd the Seamen of their Wits, was perhaps one of thoſe kinds of the *Chamærhododendros*, that grow on the Coaſts of the *Black Sea*, and which I ſhall ſpeak of hereafter. That part of *Beicos*, which lies wholly along the Coaſt, is ſtill call'd *Amya*, as if it were a Corruption of *Amycus*: it may perhaps be the Place where that Prince was buried, for there is mention made of his Tomb in ancient Authors. Be that as it will, all this Coaſt is ſo fruitful, that every Village bears the Name of ſome Fruit. The Village which lies above *Beicos*, before you come to the firſt Elbow of the Canal, is call'd *Toca*, that is, the Village of *Cherries*, ſituated between the Bays of *Monocolos* and *Moucapouris*, parted from each other by a ſmall Stream, and by the *Turkiſh* Cape, formerly call'd *Aetorhecum*.

A little on this ſide the new Caſtle of *Anatolia* are the Ruins of an antient Caſtle, on one of the Eminences, which, on the ſide of *Aſia*, form the firſt Elbow of the Entrance of the *Boſphorus*: this ruinated Caſtle ſubſiſted in the time of *Dionyſius Byzantinus*. Above the Temple of *Phryxus*, ſays that Author, ſtands a good ſtrong Fort, in a circulary Incloſure, which the *Gauls* deſtroyed, as they did many other Places in *Aſia*. The *Greek* Emperors maintain'd this Port in repair, till the Decadence of their Empire. It is likely 'twas built by the *Byzantines* after the Retreat of the *Gauls*; for *Polybius* informs us, that the People of *Byzantium* laid out a great deal of Money to fortify that part of the Country, before they went to war with the *Rhodians* and King *Pruſias*. This

Fortreſs

Fortreſs was abſolutely neceſſary to their Deſign of making themſelves Maſters of the Navigation of *Pontus*, and of levying Impoſts upon all Merchandizes there. The Cape was named *Argyronium*, either by reaſon of the great Expence of fortifying it, or becauſe it was purchas'd with a round Sum of the King of *Bythinia*; for it was ſpecify'd in the Articles of Peace, that *Pruſias* ſhould reſtore to the *Byzantines* the Lands, Forts, Slaves, the Materials, and Tiles of the Temple that he had demoliſh'd during the War; in conſequence whereof the Freedom of Navigation in the *Pontus Euxinus* is intirely reſtor'd, to the great Glory of the *Rhodians*. As to the new Caſtles beyond thoſe Ruins, both in *Aſia* and *Europe*, they were built not long ago by *Mahomet* IV. to ſtop the Incurſions of the *Coſſacks*, *Polanders*, and *Muſcovites*, who came very far into the *Boſphorus*.

All the Coaſt is ſtrew'd with old Materials; for the Ancients had ſo terrible an Idea of the *Black Sea*, that they durſt not venture upon it, till they had rear'd Altars and Temples to the Gods and Goddeſſes of their Acquaintance. All the Strait of the Opening was call'd [*t*] *Hiera*, which ſignifies *Sacred Places*. Beſides the Temple built on the *Aſian* Coaſt by *Phryxus* the Son of *Athamantus* and *Nephale*, who carried the Golden Fleece into *Colchis*, the *Argonauts*, who undertook the ſame Voyage to fetch back that Treaſure into *Greece*, did not fail to implore the Aſſiſtance of the Gods, before they truſted themſelves on ſo dangerous a Sea. *Apollonius Rhodius*, and his Commentator, who have very well explain'd the Courſe of thoſe famous Travellers, let us know, that being detain'd by contrary Winds at the Entrance into the *Pontus*, they croſs'd over from the Court of King *Phineus*, which was in *Europe*, to the Coaſt of *Aſia*,

[*t*] Ἱερά.

to raiſe Altars and Temples to the twelve moſt famous Deities of thoſe Times. According to *Timoſthenes* quoted in the Commentary of *Apollonius*, they were the Companions of *Phryxus*, that built the Altars of the twelve Gods; and the *Argonauts* only rais'd one to *Neptune*. *Ariſtides* and *Pliny* make mention of the Temple of that God. *Herodotus*, according to the ſame Commentary, pretended, that the *Argonauts* ſacrificed upon *Phryxus*'s Altar. *Polybius* fancied that *Jaſon*, in his return from *Colchis*, had built one Temple conſecrated to the twelve Deities on the Coaſt of *Aſia*, oppoſite to the Temple of *Serapis*, which was on the *European* ſide. Tho' theſe Diſquiſitions are not very uſeful now-a-days, yet nothing can be more agreeable, when a Man is upon the Spot, than to recollect them in his Mind. Upon a caſe of neceſſity one might eaſily name the Deities ſo honour'd. According to the Commentator of *Apollonius Rhodius*, they were, *Jupiter*, *Juno*, *Neptune*, *Ceres*, *Mercury*, *Vulcan*, *Apollo*, *Diana*, *Veſta*, *Mars*, *Venus*, and *Minerva*. *Jupiter* being the moſt potent of the whole Gang, *Jaſon* made his Court particularly to him, and endeavour'd to get his Favour above all the reſt: Hence it is, that *Arrian*, *Menippus*, *Dionyſius Byzantinus*, and *Mela*, make mention of none but the Temple of *Jupiter the Diſtributer of good Winds*, notwithſtanding thoſe of the other Deities were not far off, ſince there were as many Temples as Altars. 'Twas probable it was in this Temple of *Jupiter*, that there was placed a Statue of that God, ſo perfect, that *Cicero* ſays, there were but three ſuch in the World. It was from the Gate of this Temple, that *Darius* had the pleaſure to ſurvey the *Pontus Euxinus*, or, in *Herodotus*'s Words, *the Sea moſt worthy of Admiration*. We are not to imagine, as ſome have done, that this Temple was in one of the *Cyanean* Iſles,

Iſles, for the biggeſt of them all can but juſt ſupport the Column of *Pompey*. *Herodotus* only ſays, that from the Bridge, which *Darius* had caus'd to be rais'd over the *Boſphorus* in the Place which we mentioned above, that King went towards the *Cyanean* Iſles, to contemplate the Sea, which afforded a wonderful Proſpect from the Avenue of the Temple. That Temple muſt therefore have been at the Village of *Joro*, a Corruption from *Hieron*, and *Joro* is cloſe to the new Caſtle of *Aſia*.

Going along the Coaſt beyond that Caſtle towards the Mouth of the *Black Sea*, you paſs by that Place which *Dionyſius Byzantinus* calls *Pantichium*, and others *Mancipium*. Afterwards you diſcover Cape *Coraca*, or *the Cape of the Crows*, which forms the beginning of the Strait: it is perhaps the Cape of *Bithynia* mention'd by *Ptolomy*, near which was a Temple of *Diana*. Beyond this Cape you find nothing on the *Aſian* Coaſt, that is ſet down in the Authors, except the *Gulph of Vines*; but yet after this you come to the famous Cape *of the Anchor*, ſo call'd, becauſe the *Argonauts*, according to *Dionyſius Byzantinus*, were here obliged to provide themſelves with an Anchor of Stone. 'Tis likely *Minerva* had forgotten ſo neceſſary a piece of Furniture; ſhe who took care of all the Rigging of the *Argos*, which was the biggeſt and tighteſt Ship that had been known on the Sea before that time. That Veſſel was fit either for Sailing, or Rowing like a Gally, and every Man in her was a Hero. The *Aſian* Light-houſe is upon this Cape, near which alſo are thoſe [*u*] Rocks accounted ſo dangerous among the Ancients, that *Phineus* exhorted *Jaſon* not to go that way, except the Weather was very fair; otherwiſe, ſays he, *your* Argos *will be broken, tho' it were made of Iron*. Theſe Rocks are only

[*u*] *The* Aſian Cyanean *Stones*.

the Points of an Iſle or Rock ſeparated from the main Land by a narrow Strait, which is quite dry, when the Sea is calm, and is fill'd with Water when there is the leaſt Storm: At ſuch a time you can ſee nothing but the higheſt Point of the Rock, the others lying hid under Water. This is what makes the Place ſo dangerous, eſpecially to thoſe who are ſo raſh as to paſs thro' the Strait, as it ſeems *Phineus* advis'd the *Argonauts* to do. In thoſe firſt Ages, when Navigation was ſcarce in its Infancy, the Seamen never durſt ſtir out of ſight of the Coaſt. As for us, who, I can take my Oath on't, were in no *Argos*, but in a Felucca with four Oars, we affected to keep as far off on't as we could. The *Argonauts* run the hazard; for the Hiſtorians, or rather the Poets, inform us, that their Ship ſtuck ſo faſt upon thoſe Rocks, that *Minerva* was forced to come down from Heaven to puſh it off with her right Hand, while ſhe ſtrengthen'd herſelf with her left againſt the Points of the Rocks. Topping Mariners, thoſe *Argonauts!* And indeed *Apollonius* very judiciouſly obſerves, that their Hearts were in their Mouths till the Fright was over.

From the *Aſian Cyanean* Iſlands you muſt croſs over to thoſe of *Europe*; if you would view the other Coaſt of the *Boſphorus* to *Conſtantinople* in order. Theſe Iſles then, as thoſe of *Aſia*, are properly nothing but one rough Iſland, the Points of which look like ſo many ſeparate Rocks, when the Sea is much diſturb'd. *Strabo* obſerv'd, that towards the Mouth of the *Pontus Euxinus* there was one little Iſle on each ſide, whereas the antient Geographers imagin'd that there were ſeveral Rocks, as well on the ſide of *Europe* as on that of *Aſia*, which not only floated on the Water, but ſwam along the Coaſt, and joſtled one againſt the other. The Foundation of all this Story was nothing

thing but their Points appearing or diſappearing, according as the Sea run over them in Tempeſts, or left them uncover'd in Calms. It was never publickly declar'd that they were fix'd, till after *Jaſon*'s Voyage, becauſe they were then in all probability view'd ſo nearly, that it was impoſſible to think them moveable: Nevertheleſs, as moſt People are more agreeably entertain'd with Fables than with Truth, they had much ado to throw off their Prepoſſeſſion. You may ſee the whole Rock that is on the ſide of *Europe*, when the Sea is gone off: it ſtands up in five Points, which look like ſo many diſtinct Rocks, while the Sea is rough. This Rock is divided from the Cape of the *European* Light-houſe only by a little Arm of the Sea, which is empty of Water in fair Weather; and it is on the higheſt of theſe Points that they ſhew a Column, which they have call'd, tho' groundleſly, the Column of *Pompey*. It does not appear by any Paſſage in Hiſtory, that *Pompey*, after the Defeat of *Mithridates*, rais'd any Monuments here; and beſides, the Inſcription on the Foot of this Pillar makes mention of *Auguſtus*. When you carefully examine the Baſis and the Shaft, you muſt confeſs thoſe two Pieces were never made for each other; one would rather imagine the Pillar had been ſet upon the Baſis, to ſerve as a Guide to ſuch Veſſels as paſs this way. The Column, which is about twelve Foot high, is adorn'd with a *Corinthian* Chapiter; but 'tis in ſo ſteep a place, that there is no getting up to it without crawling on all four, and the Baſis is generally under Water. *Dionyſius Byzantinus* ſays, the *Romans* ſet up an Altar to *Apollo* on this Rock; and this Baſis may be a Remnant of it, for the Feſtoons are of Laurel-leaves, which was a Tree ſacred to that God. Perhaps, out of Flattery, an Inſcription might afterwards be carv'd upon it, in praiſe of *Auguſtus*.

I know

I know not whether the Column be of Marble, or of the Stone of the Country, the Sea would not permit us to examine it closely enough. The Stone of the Country has in its greyish Colour something approaching to blue, and this was the Reason why these Rocks were call'd *Cyanean*.

If we may judge by the course of the *Argonauts*, the Court of *Phineus* [x], so famous upon account of his Misfortunes and his predictions, was at the entrance of the *Bosphorus* on the side of *Europe*. We read in *Apollonius Rhodius*, that the *Argonauts*, after having work'd thro' a violent Tempest, after parting from the Dominions of King *Amycus*, cast Anchor at the Court of *Phineus* to consult him. That Prince's Court was perhaps at *Mauromolo*, where there is a convenient Port, and a very agreeable Rivulet. May not *Belgrade*, a little Town above *Mauromolo*, be the antient *Salmydessa*, where, according to *Apollodorus*, *Phineus* made his Residence? It is certain indeed, that the Ancients place that City beyond the *Cyanean* Isles; but as there is no Port on that Coast, and *Apollonius* saying in so many Words, that they landed at *Phineus*'s Palace, which was on the Sea-shore; is it too bold a Conjecture, to advance, that *Belgrade*, which is naturally a Place compleatly charming, and truly worthy the Abode of a great Prince, is built on the Ruins of *Salmydessa*, of which *Mauromolo* was the Haven?

The Description *Apollonius* gives of *Phineus*, and the Means which that Prince taught the *Argonauts* of passing the *Cyanean* Rocks, are extremely singular. *Phineus* having notice that this Company of Heroes were arriv'd at his Palace, arose from his Bed (for he remember'd *Jupiter* had decreed, that those Demi-gods should do him Service) and crept half asleep, leaning with one Hand upon a

[x] Phinopolis.

Stick,

Stick, and ſupporting himſelf with the other againſt the Walls. This good Man ſhook with Old Age and Weakneſs: his Skin, which ſtuck to his Bones, had much ado to hinder them from parting. In this Condition he appear'd like a Spectre at the Entrance of a Hall, where he had no ſooner ſat him down, but he fell aſleep, without being able to utter one ſingle Word. The *Argonauts*, who no doubt expected another kind of a Creature, were ſurpriz'd at ſuch a Figure: at length *Phineus*, more intent upon his own Affairs than upon theirs, recollecting his Spirits a little; *Heroes*, ſays he, *who are the Glory of* Greece *(for I well know who you are by the Science of Divination which I poſſeſs) leave me not, I conjure you, till you have deliver'd me from the miſerable Condition I am in. Can any thing be more terrible than to die of Hunger in the midſt of Plenty? Thoſe curſed* Harpies *ſnatch the Meat from my Mouth; and if they leave any thing in the Diſhes, they infect it with ſuch an intolerable Stink, that no Mortal can touch it: but it is foretold by the Oracle, that theſe beaſtly Birds ſhall be diſperſed by the Sons of* Boreas.

Zethes and *Calais*, who were of the Band, were mov'd at the Fate of that wretched Prince, and promis'd him their Aſſiſtance. Supper was immediately brought in; but the Moment *Phineus* offer'd to touch the Meat, the *Harpies* iſſuing from certain Clouds, among dreadful Flaſhes of Lightning, fell upon the Table with a ſurprizing Yell, and devour'd every thing there; after which they fled away, leaving behind them a Stink that almoſt poiſon'd the whole Company. The Sons of *Boreas* (who were ſaid to have Wings) did not fail to purſue them, and had ſoon caught them; but *Iris* deſcending from Heaven, told them they muſt not for the World touch their Lives; that they were the Dogs of the mighty *Jupiter:* and ſhe

ſwore

ſwore by the River *Styx*, they ſhould be ſent ſo far off, that they ſhould never come near *Phineus*'s Houſe any more. This good News was carried to the King, who, that he might be ſure of the Truth, order'd what there was in the Houſe to be brought in; and not hearing the Noiſe of thoſe ugly Beaſts, he laid about him luſtily. By way of Acknowledgment, the good old Man then began to dogmatize, and gave our Heroes ſuch Notices, as he thought would help to carry them thro' their Voyage without Danger. *Apollodorus* relates theſe Fables with other Circumſtances, whereof a longer Recapitulation would be tedious. I leave it to Men of more Learning to explain the Story of the *Harpies:* Of what conſequence is it to know whether they were Graſhoppers that infected *Phineus*'s Lands, and devour'd his Harveſts, as M. *Bochart* and the Author of the *Bibliotheque Univerſelle* have imagin'd? whether the Sons of *Boreas* are to be interpreted the North Wind, which drove away thoſe Inſects? whether *Phineus* was ſtript by his Miſtreſſes, who reduc'd him to the laſt Extremity? whether the *Argonauts*, who, in all Antiquity, were accounted Heroes, were not Merchants more daring than the reſt, who went quite into *Colchis* to buy Sheep to ſtock *Greece* with them? All this ſeems to me very obſcure. But I admire the Invention of honeſt *Phineus*, who not having ever a Compaſs, any more than the *Argonauts*, adviſ'd them, before they ventur'd the Paſſage of the *Cyanean* Iſlands, to let fly a Dove; *If ſhe get ſafe and ſound over thoſe Rocks*, quoth he, *make the beſt of your way with Oars and Sails, and rely more upon the Strength of your Arms than upon the Vows you may make to the Gods; but if the Dove comes back, turn tail, and march home again.* It was impoſſible to have hit upon a cleverer Expedient.

But

But to return to *Phineus*'s Court, or rather *Mauromolo:* It is a fine Monaſtery of Caloyers, who pay no other Tribute than one Load of Cherries. The Story goes, that a Sultan having loſt his way in hunting, near that Houſe, and fancying the Monks did not know him, aſk'd them for ſomething to eat. The Monks, who knew well enough who he was, preſented him with a piece of Bread and a Plate of Cherries, which were ſo good, that the Sultan exempted the Religious from the Capitation, and only ordered them to bring every a Year a Load of Cherries to the Seraglio.

There is not at preſent any remarkable Place between *Mauromolo* and the new Caſtle of *Europe*, tho', no doubt, the Ancients did not fail to give diſtinguiſhing Names to all this Coaſt, as ſteep and rugged as it is: but you cannot move a Step in any Country where the *Greeks* have had to do, but you diſcover ſome of their Names ſtill in being.

Here ev'ry deſert Waſte, and barren Field,
Of beauteous Names will fruitful Harveſts yield.

What can be a greater Satisfaction to thoſe that we call *Men of Erudition*, than to know that the firſt Nook on the right Hand, as you enter the Strait, was formerly call'd *Dios Sacra*, as much as to ſay, *the Sacrifices of Jupiter?* That the next Port was the Port of the *Lycians* in the firſt Ages, and that of the *Myrleans* afterwards? The *Lycians* were a People of *Aſia*, that traded in the *Pontus*, and commonly caſt Anchor in this Port. As for the *Myrleans*, *Dionyſius Byzantinus* informs us, that ſome ſeditious Folks of *Myrlea* retir'd to this Part of the *Boſphorus*; and *Myrlea* was that Town of *Bithynia*, which *Nicomedes Epiphanes* nam'd *Apamea*, from the Name of his Mother *Apama*. After the Port of the *Lycians*, come other little Ports, which

which formerly took their Names from ſome Altar of *Venus*; for *Aphoſiati* ſeems to be a remnant of *Aphrodyſium*, which *Dionyſius Byzantinus* places thereabouts: and as one of theſe Ports was frequented by the Merchants of *Epheſus*, it is very probable this is the Port of the *Epheſians*, mention'd by the ſame Author. But the moſt remarkable thing here is a Gut of Water, whoſe Sand look'd like Gold, during the time that the Copper Mines, which are on this Coaſt, were wrought. This Water runs cloſe to the Chapel of our Lady *of the Cheſnut-trees*, at the Foot of a Mountain ſo much higher than the reſt thereabouts, that from the Top of it you may ſee *Conſtantinople*, the *Black Sea*, and the *Propontis*. The Light that was formerly kept in a *Pharos*, built upon the Point of it, was as ſerviceable to the Pilots as thoſe of the *European* and *Aſian Cyanean* Iſlands; but they have let the Tower run to ruin. They were very much in the right in ſetting up Light-houſes on the ſide of *Europe*, for the antient *Thracians* were mercileſs Folks. We read in *Xenophon*, that thoſe who dwelt along the Sea-coaſt, had mark'd out the Extent of their Lands very critically: for before this Precaution, they us'd every Day to be at Daggers-drawing about the Wrecks that were thrown upon them, and which every Man pretended to lay Hands on. The antient *Thracians* liv'd in thoſe dreadful Caverns that are on the Strait to the left, as you go from the *European* Caſtle towards *Pompey*'s Column. Perhaps in theſe Rocks it might be, that the *Myrleans* had ſettled their Abode. As you paſs by them, you hear ſuch ſtrong Echoes, that they are ſometimes as loud as the Report of a Cannon, eſpecially towards *Mauromolo*.

As to the new Caſtle of *Europe*, it was built by order of *Mahomet* IV. oppoſite to that of *Aſia*. Beyond this Caſtle are to be ſeen the Ruins of an

antient

antient Citadel, built by the *Greek* Emperors, or perhaps the *Byzantines*, to guard that important Paſſage, where they made Exactions upon all the Veſſels that went by. *Polybius* ſays, there was in this Place a Temple dedicated to *Serapis*, over againſt that of *Jupiter*, which was on the *Aſian* Shore. The firſt of thoſe Temples is call'd by *Strabo*, *the Temple of the Byzantines*, to diſtinguiſh it from that of *Jupiter*, which he calls *the Temple of the Chalcedonians*. *Dionyſius Byzantinus* gives the Name of *Amilton* to the Cape, which is at the end of the Strait before you enter the Gulph of *Saraia:* this is the Cape *Tripition* of the *Greeks*. *Saraia* is a Village over againſt the Gulf of *Scletrine*, whence you croſs the River *Boujoudera*, which waters the fine Country which *Dionyſius* calls the *Lovely Fields:* It is alſo call'd the River *of the deep Gulf*, becauſe beyond *Boujoudera* the *Boſphorus* winds into that great Elbow, by which it turns to the South-eaſt, making a kind of right Angle with the Mouth of the *Black Sea*. This deep Gulf was alſo call'd *Saronica*, becauſe the Altar of *Saron*, a Hero of *Megara*, or a Sea-god, ſtood on the Banks of it. According to ſome others, the Gulph ends at that famous Rock, intitled, *the Rock of Juſtice*, of which they tell a pretty ridiculous Story, to be found in *Dionyſius Byzantinus*.

Two Merchants, ſays he, ſailing towards the *Pontus*, depoſited in a Hole of that Rock a Sum of Money, and jointly agreed, that neither of them ſhould meddle with it in abſence of the other; but one of them came ſoon afterwards by himſelf, with deſign to ſteal this ſame Money. The Rock would not by any Means betray its Truſt, and ſo gain'd the Name of *Equitable*. At a diſtance this Rock appears like a Pine Apple, with the top riſing up, and hollow. This Hole was perhaps what gave occaſion to the Fable of the pretended

Treaſure

Treaſure hidden by the Merchants. Sailors are the fitteſt People in the World to invent ſuch Tales, eſpecially in a Calm, when they have nothing elſe to do.

The Town of *Tarabia* or *Tharapia* is beneath this Rock, upon a little River, at the Mouth of which ſtands the Shelf *Catargo*, which afar off looks like a little Galley. The Mouth of this River forms a tolerable good Port call'd *Pharmacias*, becauſe it was deliver'd down by Tradition, that *Medea* caſting Anchor there, had brought with her out of the Ship her Box of Drugs, by means whereof ſhe perform'd ſo many Miracles. Oppoſite to *Tarabia*, on the other ſide of the River, is the Valley call'd *Lino*, in which is the Gulf *Eudios Calos*, ſpoken of by *Dionyſius Byzantinus*; but lower, as you go down towards *Yenicui*, is the Port of King *Pithecus*, mention'd by the ſame Author. The Coaſt is ſo ſteep from this Place to the Elbow that turns towards the old *European* Caſtle, that the Ancients fancy'd theſe Rocks were *Bacchantes*, upon account of the Noiſe made by the beating of the Waves againſt them. The Elbow before you come to *Yenicui*, was formerly cover'd with a Grove of Arbute, or Strawberry-trees, and was call'd *Commarodes* from *Commaros*, which ſignifies an *Arbute-tree*.

As for *Yenicui*, it is a Village ſituated on the Elbow that the Canal makes to run to *Conſtantinople*. *Yenicui* is a *Turkiſh* Word, and conſequently has no relation to any antient Name, any more than *Neocorion*, which is the Name of the ſame Place, and means, in modern *Greek*, *New Village*. Beyond *Yenicui* ſtands *Iſtegna*, upon the fartheſt part of a little Port: this may be the *Leoſtenion* of *Dionyſius* and *Stephens* of *Byzantium*; ſince the *Port of the Women*, which we are going to ſpeak of, muſt be between the old *European* Caſtle and the

the *Leoſtenion*. Now it is certain, the *Port of the Women of Dionyſius Byzantinus* is at the Entrance of the River *Ornouſdera*, or of *the Stream of the Hogs*, which runs exactly between the Caſtle and *Iſtegna*. The Mouth of this River forms the fineſt Haven in all the *Boſphorus*, and that Haven has had various Names. The *Greeks* call it *Saranta Copa*, becauſe of its wooden Bridge, which is ſuſtain'd by forty Beams that ſerve inſtead of Piles. *Dionyſius Byzantinus* calls it the *Gulf of Laſthenes*, whence it ſhould ſeem, that in *Pliny* we ought to read *Laſthenes*, not *Caſtanes*; nay, perhaps *Leoſthenes*, in *Dionyſius*, to make him agree with *Stephanus Byzantinus*. Be that as it will, the ſame Port is *Dionyſius*'s Port of the Women, and *Pliny*'s Port of the Old Men: for as to that which this Author calls by the ſame Name, that is in all likelihood the Port of *Iſtegna*, ſince he makes mention of it juſt after the Port of the old Men. The Port of *Sarantacopa* was alſo nam'd the Port of *Phidalia*, the Wife of *Byzas*; ſhe who, according to *Stephanus Byzantinus*, having put herſelf at the Head of a little Army of Women, overthrew in this Place *Strelius*, who endeavour'd to dethrone her Brother *Byzas*.

Balthalimano, or the *Port of the Ax*, with a Village of the ſame Name, are ſituated between *Ornouſdera* and the old Caſtle; but 'tis ſo inconſiderable a Haven, that there is no mention of it in antient Authors. All the Coaſt quite to the Caſtle is in many places directly perpendicular, and the Waves make ſuch a frightful Noiſe againſt it, that the *Greeks* ſtill call it *Phonea*, as who ſhould ſay, *Phonema, a Voice repeated*. The Voice toſs'd about by continual Whirlwinds, to uſe the Expreſſion of *Stephanus Byzantinus, falls at laſt with the Water into a Caldron ſtanding upon the Fire*. The Sailors when they go up the Canal, are obliged here to

make uſe of ſtrong Poles to keep themſelves off the Rocks, and without them they muſt unavoidably run upon them, their Oars not being ſufficient to prevent their being driven by the South Wind. It is therefore probable that *Darius*'s Bridge was built lower down towards the old *European* Caſtle.

The old Caſtle is ſituated on the narroweſt part of the Canal, upon a Cape oppoſite to that where the *Aſian* Caſtle is built. 'Twas upon theſe Capes that the *Greek* Emperors formerly rais'd Forts, as we ſaid above: but the *Turks* have fortify'd theſe Places much more ſtrongly, which in themſelves are very advantageouſly ſituated. *Amurat* or *Mourat* II. having declared War againſt *Uladiſlaus* King of *Poland*, was reſolved to ſecure the Paſſage of the *Boſphorus*; and as the *Greek* Caſtles were falling to decay, he demoliſh'd the Monaſtery of *Soſthenion*, dedicated to St. *Michael*, and founded by *Conſtantine* the Great. The Materials were employ'd in building this Caſtle; and they were excellent, for *Juſtinian* and *Baſil* the *Macedonian* had thoroughly well repair'd that Convent. [*s*] Nevertheleſs *Mahomet* II. did not think *Mourat*'s Fortifications prudently laid out; and to block up *Conſtantinople* on all ſides, he put them in the condition they are at preſent. This Caſtle, as *Chalcondylus* ſays, has three great Towers, two on the ſide of the Canal, and the third on the brow of the Hill. Theſe Towers are cover'd with Lead, and are thirty Foot thick; the Walls of their Circuit, which is a triangular, are about two and twenty Foot thick, but they are not terraſs'd. The Port-holes for the Cannon are horrible, as they are in the reſt of the Caſtles of the *Boſphorus* and the *Dardanelles*. The Canons are without Carri-

[*s*] 1451. or 1452.

ages,

ages, and require a great deal of time to charge. *Mahomet* II. finiſh'd theſe Fortifications in three Months; he beſieged *Conſtantinople* in the follow.. ing Spring, and nam'd this Caſtle *Chaſceſen*, that is, *Cutter off of Heads*. The *Greeks* call it *Neocaſtron*, the *New Caſtle*, and *Lemocopia*, or the *Caſtle of the Strait*. It has been call'd the *Old Caſtle*, ſince *Mahomet* IV. built thoſe at the Entrance of the *Black Sea*. *Mahomet* II. who put 400 Men in Garriſon in his Caſtle of *Baſceſen*, gave the Command of it to *Pherus Aga*, with Orders to exact Cuſtom from all the Veſſels, as well *Genoeſe* and *Venetian*, as thoſe of *Conſtantinople*, *Caffa*, *Sinope*, and *Trebiſond*, *&c.* that ſhould paſs by. The Governor interpreted his Maſter's Orders in a cruel Senſe; for *Erizzo* a *Venetian* Captain neglecting to ſtrike ſail, had the misfortune to ſee his Ship ſunk by a Stone Bullet of a prodigious ſize; and all he could do in this Diſorder, was, to make the beſt of his way to Shore, with about thirty of his Men: but he was impal'd by the Governor's direction, and the reſt beheaded, and their Bodies left unburied upon the Shore.

The Caſtle of *Mahomet* II. is built upon *Polybius*'s Cape of *Mercury*; and that Temple, dedicated to the God of Theives and Merchants, was, according to that Author, built on the narroweſt part of the *Boſphorus*, almoſt in the middle between *Byzantium* and the Temple of *Jupiter the Diſtributer of Winds*: *Dionyſius Byzantinus* calls this Cape the *Red Dog*. Here ended the other Foot of the Bridge, over which *Darius* march'd his Army, when he went againſt the *Scythians*: The firſt Foot of that great Work was in *Aſia*, at the narroweſt part of the *Boſphorus*, oppoſite to the other Caſtle. As to the Chair that was hollow'd for that Prince to ſit in, to ſee his Army march, it was in all likelihood on the ſide of *Europe*; and *Dionyſius Byzantinus*

zantinus agrees that it was the fineſt Monument remaining of that antient piece of Hiſtory: but this Monument is now loſt. The *Mahometans* intirely ſubverted the two Coaſts of the Canal, for the building not only of the old Caſtles, but alſo of that beautiful Village that lies round the *European* one, and which properly receiv'd the Name of *Lemocopia*, when *Mahomet* II. order'd People gather'd from all Parts to go and inhabit it.

The Canal widens from the Caſtle to *Courouchiſme*, and forms a great Gulph in the ſhape of a Bow, on the Banks of which is a Seraglio of the Grand Seignior, then the Village of *Bubec Bacheſi*, and next *Arnautcui*, or the Village of the *Albaneze* or *Arnauts*. This Gulph of *Arnautcui* is meant by *Dionyſius Byzantinus* under the Name of the Gulph *of the Ladder*, becauſe in thoſe times there was a famous Ladder or Machine compos'd of Beams, which was of great uſe in loading and unloading of Ships, becauſe they went up to it as it were by Steps. Such ſorts of Machines were call'd *Chelæ*, upon account of the Lord knows what reſemblance obſerv'd between them and the Claws of a Crab; from *Chelæ* came *Scalæ*, and hence it is that the Ports moſt frequented in the *Levant* are call'd *Ladders*. Perhaps the Temple of *Diana* built at *Arnautcui*, and very well known to the Fiſhermen by the Name of *Dictynna*, might give occaſion to ſet Ladders there for the more eaſy imbarking and landing. Thoſe Machines were not rais'd high, but lay almoſt flat upon the Sea-ſhore, and kept People dry-ſhod in their paſſing to and fro.

After *Arnautcui* you come to the famous Cape *des Eſties*, at the Foot whereof ſtands *Courouchiſme*. *Eſties* is very probably a Remnant of *Heſtia*, a Name by which the *Greeks* knew the Goddeſs *Veſta*, who perhaps had ſome Temple hereabouts. *Courouchiſme* was formerly call'd *Aſomaton*, from a Church built

built there by *Conſtantine*, in honour of *St. Michael* the Archangel. *Procopius* deſcribes the Magnificence of this Church, which was rebuilt by *Juſtinian*; but there is no Footſtep of it left. We can't ſay the ſame of the March of the Crabs, which to avoid being borne away with the Current, which is very violent above the Cape, are forced to ſcramble along the Rocks, and venture not again into the Canal till they have whetted their Claws to ſome purpoſe, and as it were carv'd their Steps upon the Rocks.

From Cape *Courouchiſme* to the point of *Beſichtachi* the Canal runs out into a half Circle, on the ſide of which ſtand *Ortacui* and *St. Phocas*. *Ortacui* is a Village built on the Port which the Ancients call'd *Clidium* and the *Old Sea Man*, whom ſome take to be *Nereus*, others *Proteus*, or ſome God of the Waters. The little Port of St. *Phocas* is at the Entrance of a fruitful Valley, known to the Ancients upon account of *Archias* of *Taſſos*, who made choice of it to build a City in; but according to *Stephanus Byzantinus*, the *Chalcedonians* out of Jealouſy oppos'd it. Below St. *Phocas* is another Port where the *Rhodians* anchor'd when they came to trade in the *Pontus*, which preſerv'd to it the Name of *Rhodacinon*. Theſe *Rhodians* were ſo powerful at Sea in thoſe Days, that they forced the *Byzantines* to allow a free Trade upon the *Pontus Euxinus*, that is to ſay, to give free Paſſage to all Nations that were willing to ſail into the *Black Sea*, without exacting any Impoſts from them.

There now remains only *Beſichtachi* or *Beſichtas*, before you come to *Fondocli*, the firſt of the Suburbs of *Conſtantinople*, according to the Route we follow'd. *Beſichtachi* formerly bore the Name of *Jaſon* the Captain of the *Argonauts*. That Hero, according to *Stephanus Byzantinus*, reſted in this Place, where there was nothing but a Foreſt of Cypreſs

Cypreſs Trees and a Temple to *Apollo*. In After-times, or rather many Ages afterwards, the ſame Place took the Name of *Diplocionion*, from two Columns of *Thebaic* Stone, which are ſtill to be ſeen near the Tomb of *Barbaroſſa*, who was certainly a much greater Man in Sea-matters than *Jaſon*, tho' born of poor Parents in the Iſland of *Metelin*. *Barbaroſſa* dy'd King of *Algier*, and Captain-baſſa in 1547. *Solyman* II. call'd him *Chairadin*, that is to ſay, *a great Captain*: from *Chairadin Chalcondylus* has made it *Charatin*, and *Paulus Jovius Hariadene*.

To follow exactly the Deſcription given us of the *Boſphorus* by *Dionyſius Byzantinus*, we ſhould look for the Places, where were formerly *Penteconta-rion*, *Thermaſtis*, *Delphinus*, and *Charandas*; the Temple of *Ptolemæus Philadelphus*, *Palinormicon*, and *Aiantium*: but where ſhould we find them? The *Greeks* and *Turks* have turn'd every thing topſy-turvy ſince that time, to people *Fondoeli* and *Topana*, where lies Cape *Metopon*, which fronts the Point of the Seraglio.

I am, MY LORD, &c.

The End of the ſecond VOLUME.

B L